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THE IRISH LIBER HYMNORUM

*EDITED FROM THE MSS. WITH TRANSLATIONS NOTES,
AND GLOSSARY*

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CONTENTS OF VOL. I.

| | PAGE |
|---|------|
| INTRODUCTION. | |
| § 1. Prefatory | vii |
| § 2. Previous Editions | vii |
| § 3. Plan of this Edition | viii |
| § 4. Description of the Manuscripts | x |
| § 5. The <i>Liber Hymnorum</i> in use | xxi |
| § 6. Conclusion | xxxi |
| LIBER HYMNORUM. | |
| 1. Hymnus S. Secundini in laudem S. Patricii | 3 |
| 2. Hymnus S. Ultani in laudem S. Brigidae | 14 |
| 3. Hymnus Cuminei Longi in laudem Apostolorum | 16 |
| 4. Hymnus S. Mugintii | 22 |
| 5. Hymnus S. Colmani Mic Ui Cluasaigh | 25 |
| 6. Hymnus S. Cuchuinnei in laudem S. Mariae | 32 |
| 7. Hymnus S. Hilarii in laudem Christi | 35 |
| 8. Hymnus S. Colmani Mac Murchon in laudem S. Michaelis | 43 |
| 9. Hymnus S. Oengusii Meic Tipraite in laudem S. Martini | 46 |
| 10. <i>Gloria in Excelsis</i> | 49 |
| 11. <i>Magnificat</i> | 53 |
| 12. <i>Benedictus</i> | 56 |
| 13. <i>Laudate pueri dominum (Te Deum)</i> | 59 |
| 14. Hymnus S. Columbae <i>Altus Prosator</i> | 62 |
| 15. Hymnus S. Columbae <i>In te Christe</i> | 84 |
| 16. Hymnus S. Columbae <i>Noli pater</i> | 87 |
| 17. Oratio S. Iohannis Euangelistae | 90 |
| 18. Epistola Salvatoris nostri ad Abgarum | 93 |
| 19. Hymnus S. Fiechi in laudem S. Patricii | 96 |
| 20. Oratio Ninini | 105 |
| 21. Hymnus S. Ultani in laudem S. Brigidae | 107 |
| 22. Hymnus S. Broccani in laudem S. Brigidae | 110 |
| 23. Hymnus S. Sanctani | 129 |
| 24. Lorica S. Patricii | 133 |
| 25. Lamentatio S. Ambrosii | 137 |
| 26. Orationes excerptae de Psalterio | 144 |
| 27. Hymnus [S. Columbae] in laudem S. Ciarani | 157 |
| 28. Hymnus in laudem S. Lasriani | 158 |
| 29. Hymnus Máel-Ísu | 159 |
| 30. Nomina Apostolorum | 159 |
| 31. Hymnus in laudem S. Patricii | 160 |
| 32. Hymnus in laudem S. Brigidae | 161 |
| 33. Amra S. Columbae | 162 |

| LIBER HYMNORUM— <i>continued.</i> | | | | | | | PAGE |
|-----------------------------------|---------------------------------|-----|-----|-----|-----|-----|------|
| 34. | Oratio S. Adamnani | ... | ... | .. | ... | ... | 184 |
| 35. | Stemma S. Mobi | ... | ... | ... | ... | ... | 184 |
| 36. | Hymnus S. Philippi | ... | ... | ... | ... | ... | 185 |
| 37. | Miscellanea | ... | ... | ... | ... | ... | 186 |
| 38. | De Liberatione Scandlani | ... | ... | ... | ... | ... | 187 |
| 39. | De exitu S. Columbae | ... | ... | ... | ... | ... | 189 |
| 40. | De quinque partibus Momoniae | ... | ... | ... | ... | ... | 190 |
| ADDITAMENTA. | | | | | | | |
| 41. | In laudem hymnodiae | ... | ... | ... | ... | ... | 193 |
| 42. | Hymnus in laudem trium regum | ... | ... | ... | ... | ... | 194 |
| 43. | <i>Benedicite</i> | ... | ... | ... | ... | ... | 195 |
| 44. | Hymnus uespertinus | ... | ... | ... | ... | ... | 197 |
| 45. | Hymnus de SS. Petro et Paulo | ... | ... | ... | ... | ... | 198 |
| 46. | <i>Cantemus domino gloriose</i> | ... | ... | ... | ... | ... | 200 |
| 47. | <i>Quicumque uult</i> | ... | ... | ... | ... | ... | 203 |
| 48. | Lorica Gildae | ... | ... | ... | ... | ... | 206 |
| INDICES. | | | | | | | |
| i. | Index Sacrae Scripturae | ... | ... | ... | ... | ... | 213 |
| ii. | Index Scriptorum | ... | ... | ... | ... | ... | 216 |
| iii. | Glossary to the Irish Hymns | ... | ... | ... | ... | ... | 217 |
| iv. | Glossary to the Amra | ... | ... | ... | ... | ... | 277 |

Of these pieces Nos. 1-40 are contained in the MS. in the Library of Trinity College, Dublin (T); Nos. 41-47 are found in the MS. in the Franciscan Convent, Dublin (F), but are not in T. No. 48, though not found either in T or F, is printed as an appendix for reasons which will appear in the notes.

The Plates inserted at p. xxxii are derived from photographs of T and F respectively. They are both, roughly speaking, three-quarters the size of the originals.

INTRODUCTION.

§ 1. PREFATORY.

THE book generally known as the Irish *Liber Hymnorum* is a vellum MS. of the eleventh century in the Library of Trinity College, Dublin (T), containing a number of hymns and prayers in Latin and Irish which were used in the worship of the early Celtic Church. Another copy, a little later in date, containing many of the same hymns with a few additional pieces, is preserved in the Franciscan Convent, Dublin (F). Both manuscripts are copiously glossed and annotated, in many instances by the original scribes.

It is proposed in the present volume to reproduce all that can be read of the matter contained in these two manuscripts.

§ 2. PREVIOUS EDITIONS.

In 1855 the late Dr. J. H. Todd edited for the Irish Archaeological and Celtic Society the first part of what was intended to be a complete edition of *The Book of Hymns of the Ancient Church of Ireland*. A second instalment appeared in 1869, but owing to the editor's lamented death the work was never finished. In these two volumes the first eighteen pieces contained in the Trinity College manuscript were printed with much care, and the copious and learned notes which Dr. Todd added are still of great value, and are indeed indispensable to the student of ecclesiastical legend who desires information on the many points of antiquarian interest which the hymns suggest. The only MS. authorities to which Dr. Todd had access were the principal manuscript (T), and a manuscript in the custody of the Royal

Irish Academy known as the *Leabhar Breac* (B), of which more will be said below.¹

Since Dr. Todd's time the Irish hymns in the collection have received a good deal of attention from students of Celtic philology. In particular Dr. Whitley Stokes has printed and translated in *Goidelica* (2nd edition, 1872) all the Irish pieces in T, with the exception of Nos. 35-40, which are of secondary interest. In this volume many small errors in Todd's *editio princeps* of the Irish glosses were corrected. More recently the same editor printed from F, in his *Tripartite Life of S. Patrick* (1887), the pieces numbered 1, 19, and 24, with the copious marginalia which the MS. has on No. 19. The more legible parts of the marginalia in F, on the Irish hymns in honour of S. Brigid, are also given with translations by Dr. Whitley Stokes, in his *Lives of the Saints from the Book of Lismore* (1890).

Other publications of the more important Irish hymns, viz., 5 and 19-24, are those of Zimmer in his *Keltische Studien* and of Windisch in his *Irische Texte*.

Single hymns have frequently been printed by other editors and have appeared in various collections, e.g. in the *Analecta hymnica medii aevi* (Part xix) of Dreves, who printed for the first time Nos. 27, and 45; and some account of these publications will be given in their proper place.

§ 3. PLAN OF THIS EDITION.

It will be seen from what has been said in § 2 that in one form or another most, though not all, of the matter contained in the Irish *Liber Hymnorum* is already accessible to the student, though it is scattered through many volumes. What is actually printed from the two principal manuscripts for the first time now consists of the Latin pieces Nos. 25, 26, 43, 46; of the Irish

¹ For the text of one hymn (No. 6) Dr. Todd had also collated P (see p. xix).

pieces numbered 35-42 which are, as has been said, of secondary importance ; of the Irish glosses in F on No. 5 ; and of some glosses or *marginalia* from the same manuscript on the hymns 19, 21, 22, which have not hitherto been deciphered, or at least printed, by previous editors. In addition we have printed, wherever we could read them, notes, consisting for the most part of fragments of patristic Latin, which are written on the upper margins of T.

Our main object has been to present the complete contents of T and F to the reader, in a form in which their variations can be readily apprehended ; and in our *apparatus criticus* we have given the readings of such other manuscripts with Celtic affinities as we know to contain any of our hymns and seem worthy of collation. A description of these manuscripts, twenty-eight in number, exclusive of T and F, will be given in the following section.

We have, then, printed the text of T as a standard wherever it was available ; where it is defective, either from mutilation, or because, as in the case of Nos. 41-47, it did not originally contain the pieces in question, the text of F has been printed. In all cases where this has been done the fact is signified, as a glance at the arrangement of the pages will show. In orthographical details we have followed the usage of the manuscripts exactly, and for the most part as regards capital letters, with the exception that we have uniformly capitalized proper names. Letters and words included in *square* brackets [] do not exist in the MSS., but have been supplied by the editors ; *round* brackets () have been used to mark off letters and words, which though now illegible in the MSS., we have reason to believe were originally there. We have used italics to mark the expansion of contractions in the Irish texts ; in the Latin pieces it did not seem necessary to disfigure our pages with this artifice, as doubt as to the meaning of a contraction can only arise, in manuscripts like these, very rarely if at all. The *compendia scribendi* adopted by the scribes are those usually found

in Irish MSS. We have tried to mark by differences of type the more conspicuous differences in the various styles of writing that occur in T.

The chief defect in Dr. Todd's presentation of the text arose from the lack of MS. evidence which he had before him, and he had recourse sometimes in consequence to the testimony of printed editions. This defect we have tried to remedy, and in some cases have been able to add considerably to the MS. testimony heretofore printed; in other cases we have failed to find our hymns existing elsewhere (*e.g.*, Nos. 25, 26, 29, 37-39, 41, 45); but we have been careful to base our *apparatus criticus* in all cases on MS. evidence alone.

Of the hymns, prefaces, and glosses in the Irish language, translations are given in our second volume. These are entirely the work of Dr. Atkinson, who is also solely responsible for the collation of the Irish pieces with the manuscripts, and for the Glossaries of the Irish words in the principal hymns (Nos. 5, 19-24, 29), and in the *Amra* (No. 33), which are printed at the end of this volume. In these glossaries no account is taken of the vocabulary of the Prefaces or the Glosses, as these represent a later stage in the language; and for a like reason, the later Irish pieces (Nos. 36-42) are not drawn upon. For the collation of the Latin texts of T, F and B, Dr. Atkinson and I are jointly responsible; the materials for the rest of the *apparatus criticus* I have myself collected. The introduction to Vol. II, which deals with the metrical systems of the *Liber Hymnorum*, is the work of Dr. Atkinson; I have written all the notes, with the exception of a few on Irish linguistic, which will be readily recognised.

§ 4. DESCRIPTION OF THE MANUSCRIPTS.

T. The manuscript classed E. 4. 2, in the Library of Trinity College, Dublin (saec. xi). It consists now of 34 vellum folios about 10½ inches long by 7 broad, with three supplementary

scraps of vellum bound in at the end, which we have numbered as *fragmenta* i, ii, iii. The first page, which probably contained the Preface to S. Sechnall's hymn *Audite omnes*, in honour of S. Patrick, is missing, as is also one folio between ff. 12 and 13, and two folios between ff. 24 and 25 (see p. 149). The folios towards the end have been displaced by the binder, and their order should be: 25, 29, 30, 31, 32, 34, 26, 27, 33, 28. We have printed the text in this order. It is not possible now to determine in what fashion the leaves were gathered and bound together when the MS. was in its original form. It contains the pieces 1-40 (incl.) in order as given in the *Table of Contents*. The initial letters of the hymns are beautiful specimens of the Irish art of illumination in the middle ages; and the writing as far as fol. 31 is splendidly executed (see Plate I). After this point it degenerates, and is apparently of considerably later date than that of the main body of the manuscript; it is probable indeed that these later hymns, none of which occurs in the Franciscan copy, may not in strictness belong to the *Liber Hymnorum* itself, but are supplementary pieces added by a later scribe. There are various styles of writing in the manuscript. The Latin hymns as far as No. 25 are in a fine square semi-uncial which we have represented by *pica* type; the Irish hymns and the prayers are in an angular character, and we have printed them in *small pica*, as also the Prefaces which are in a smaller angular hand. As far as No. 23 there are interlinear and marginal glosses to all the hymns in Latin and Irish in very minute writing which we have given in *brevier* type.¹ In addition to these there are notes in the upper margins, much defaced and very hard to read, which we have attempted to reproduce at the end of each hymn; they are chiefly extracts from Augustine, Isidore, Gregory and Hraban of S. Maur, and do not seem as a rule to have any special bearing upon the text. But it has been necessary for the plan of this edition to

¹ The references at the foot of the pages in *nonpareil* type have been added by me.

print them so far as they are legible, in order that the reader may have the entire contents of the MS. before him. These, together with the glosses, may be somewhat later than the text of the hymns; but it does not seem to us that there is any clear evidence for this, palæographical or other. The MS. is not easy to date with precision, but it is probably of the eleventh century and perhaps belongs to its earlier years.

Of its history we know practically nothing. It has been in the Library of Trinity College since the middle of the seventeenth century; and it is possible that it came to us through Archbishop Ussher, although it is not kept with the bulk of his manuscripts. A few notes from it are found in the seventeenth century paper MS. F. 4. 30, in the same Library, but they throw no light on its provenance.

It is probable that Ware had seen it, though it is possible that his words refer to another copy of the *Liber Hymnorum* which we have failed to trace. In his *Opuscula S. Patricii* (p. 144) he says: "Neque hic prætermittendum extare etiamnum Hymnum S. Patricio attributum, in antiquo tum Latinorum tum Hibernicorum Hymnorum codice, literis Hibernicis descripto, ad conuentum fratrum minorum de obseruantia Donegalliæ olim pertinente, qui ita definit; Domini est salus. domini est salus, salus tua Domine sit semper nobiscum, Reliqua pars eiusdem lingua Hibernica conscripta est, a cuius peritia me longe abesse profiteor; ideoque Hymni illius editio ab alio quopiam est expectanda."

The piece here referred to the *Lorica S. Patricii* (our No. 24) is not in F; and F seems to be complete and to have survived without mutilation. It is in T, but there is no other evidence for connecting T with the Donegal Franciscans; and further the Latin versicles at the end do not agree exactly with the text of them in T. They agree much better with the readings of Θ (see p. 135); but then Θ = Rawl. B. 512 could not possibly be described as a *Book of Latin and Irish Hymns*.

If Ware's evidence is to be securely relied on, his words would suggest the existence of another copy of the *Liber Hymnorum*, possibly at Brussels, where some of the Louvain manuscripts ultimately found a home. But we have not been able to trace the existence of such a book; and perhaps the true inference to draw from Ware's statement is that he had seen T (though where, we know not) and was speaking from memory, or from imperfect notes, of the versicles at the end of the *Lorica*. The reference to the Donegal Franciscans may be due to some further confusion with F. It is hardly likely that the Donegal Convent had *two* copies of the *Liber Hymnorum*.

A beautiful modern copy on paper of the entire volume (T) was acquired by Trinity College in 1892, at the dispersion of the library of Bishop Reeves, the eminent Celtic scholar and antiquary. At the end of this there is a colophon: "Ar na críocnúccad du Patraic .h. Caoim. mdcccxlii," which seems to indicate that it was the work, not of Bishop Reeves himself as we were inclined to believe on a hasty examination, but of one Patrick O'Keeffe, who was well-known in Dublin half a century since as an Irish scribe. It is carefully executed, and aims at reproducing its exemplar *paginatim et literatim*; but it does not add in any way to our knowledge of the book.

F. This valuable MS., now preserved in the Library of the Franciscan Convent at Dublin (saec. xi), is the only other copy of the Irish *Liber Hymnorum* known to us. It consists of 23 folios, and it contains in the following order the pieces which are numbered 41, 42, 14, 15, 16, 17, 18, 1, 2, 3, 4, 7, 8, 9, 43, 44, 10, 45, 5, 6, 11, 46, 12, 13, 19, 20, 21, 22, 23, 47, in our Table of Contents. It thus omits Nos. 24-40 (incl.) which are found in T, and contains Nos. 41-47 (incl.) which are absent from that MS.; the remaining hymns being common to both MSS., though not always occurring in the same order. Of the pieces peculiar to F, only 41 and 42 are in Irish, the rest being Latin. It is not a copy of T, as will be seen from the collation,

though the text all through is of the same general character. There are copious glosses and marginal notes in the case of many of the hymns, as will be noted in the proper place. The handwriting (see Plate II) and the character of the illuminated letters¹ suggest a date not earlier than the eleventh century, and probably it was written towards its close, or at the beginning of the twelfth. If reliance may be placed on its spellings and its grammatical forms, it would seem to be later than T.²

Of its *provenance* little is known. On the lower margin of p. 3 a seventeenth century hand has written "Ex libris conuentus de Dunnagall"; and Sir James Ware³ expressly quotes it in the year 1639 as "Lib. uet. hymn. conuent. Dunnagalliae." This, too, seems to be the MS. of which Ware writes as follows in his *Opuscula S. Patricii* (1656). Speaking of the hymn *Audite omnes* of S. Sechnall in honour of S. Patrick (No. 1), which he prints, he says: "Descriptus est hymnus ille alphabeticus ex antiquo codice MS. hymnorum olim ad conuentum ordinis minorum de obseruantia Donagalliae pertinente, nunc in bibliotheca instructissima Usseriana asseruato." And that the MS. was at one time in Ussher's hands is made certain by his own statements in the Epistle to Vossius prefixed to his tract *De Symbolis* (1647): "In hymnorum, partim Latino partim Hibernico sermone scriptorum, codice uetustissimo . . . notatum reperi, trium episcoporum opera in eadem Nicæna synodo illud [sc. symbolum Athanasianum] fuisse compositum, Eusebii et Dionysii, et nomen tertii (sic enim ibi legitur) nescimus. . . In eadem hymnorum collectione, Nicetam Deum laudauisse legimus, dicentem; Laudate pueri dominum laudate nomen domini; Te Deum laudamus, te dominum confitemur. Et quæ sequuntur in hymno illo decantatissimo,

¹ The citation of Eochaid Ua Flannucain in the Preface to the first hymn confirms this (see vol. ii. pp. 7, 98).

² See Stokes' *Tripartite Life of St. Patrick*, p. cii.

³ *De Scriptoribus Hiberniæ*, p. 15.

⁴ p. 150.

qui B. Ambrosio uulgo tribuitur: ista præterea adjecta appendice.

Te patrem adoramus æternum, te sempiternum filium inuocamus, Teque spiritum sanctum in una diuinitatis substantia manentem confitemur. Tibi uni Deo in Trinitate debitas laudes et gratias referimus: ut te incessabili uoce laudare mereamur per æterna secula seculorum. Amen."¹

A reference to the Prefaces to the *Quicumque uult* and the *Te Deum* in F (see pp. 203, 59 *infra*) will show conclusively that F was the MS. to which Ussher here refers. There is still a paper MS. in Ussher's collection in the Library of Trinity College (E. 3. 28), containing a copy of certain of the Irish hymns in F; that F was its source rather than T is evident as well from some of the readings adopted as from the order in which the hymns have been transcribed.

F, however, must have been at the Franciscan Monastery of Donegal in 1630, for it was one of the books from which Michael O'Clery tells us he composed the *Martyrology of Donegal*, "begun and ended" in that year.² Shortly afterwards it left Ireland, and in company with the other Donegal MSS. reached the Franciscan house at Louvain. It was probably through Michael O'Clery's zeal that they were put in safe custody there.³ They were studied by the great Franciscan scholar Father John Colgan, and the copies of some of the most famous of our hymns, printed by him in the *Trias Thaumaturga* (1645), were derived from F, as is apparent from the text which he gives. From thence F found its way to S. Isidoro, Rome, where it remained until the year 1872, when permission was given by the General of the Order for the return of the Irish manuscripts to Dublin; they are now housed in the Franciscan Monastery, Merchants' Quay. To the courtesy of the Librarian, Rev. T. A. O'Reilly, O.S.F., we are indebted for access to F at all times.

¹ Ussher, *Works*, vii. p. 300.

² See under Jan. 18, Feb. 1, and Sept. 4, in the *Martyrology of Donegal*, edited by Todd and Reeves for the Irish Archaeological Society (1864).

³ See *Historical Manuscripts Commission*. App. to Fourth Report, p. 600.

This MS. was not seen by Dr. Todd until the very end of his life, and consequently he was not able to avail himself of its readings in his edition of the *Liber Hymnorum*. The most complete description of it, hitherto printed, is that given on pp. cii-cix, Vol. i, of Dr. Whitley Stokes' edition of *The Tripartite Life of S. Patrick* (1887). Facsimiles of one verse of a hymn from it, and of several initial letters, are given by Sir J. Gilbert in his *National MSS. of Ireland*, Part iv, App. Plate xxi.

The other MSS. which we have used are the following :—

- A. The *Antiphonary of Bangor* (saec. vii), now at the Ambrosian Library, Milan, (C. 5, *inf.*). Among its contents are Nos. 1, 7, 10, 12, 13, 43, and 46 of the pieces in this volume. It has been diligently edited for the Henry Bradshaw Society by the Rev. F. E. Warren, B.D. (1892 and 1895); and it is from the photographic facsimile forming the first volume of his edition that the variants registered in our *apparatus criticus* have been taken. For a full account of the MS. and of its previous editors reference should be made to Mr. Warren's pages.
- B. The *Leabhar Breac* (saec. xiv) or Speckled Book, preserved in the Library of the Royal Irish Academy at Dublin. This MS. is an immense collection of ecclesiastical pieces; and contains Nos. 1, 10, 14 (in part), 30, 33, 35, and 48 of our hymns, as well as Prefaces to 1, 10, 11, 12, 14, and 43, which are of the same character as the Prefaces in T and F. Hymns Nos. 1 and 14 are copiously glossed in this manuscript. It has been published in facsimile by the Royal Irish Academy (Dublin, 1876), with a complete table of contents; the collations for this edition have been made with the MS. itself.
- C. The *Book of Cerne* (saec. ix), now in the University Library at Cambridge (LL. i, 10). This MS. is, as yet, unedited; but Nos. 7, 17, and 48, which it contains, were

collated in February, 1895, by me for the purposes of this edition. A short description of the MS., which belonged to the Abbey of Cerne in Dorsetshire, will be found in the Catalogue of the MSS. of the Cambridge University Library, Vol. iv, p. 5.

- D. This is the fragmentary MS. numbered Harleian 7653 in the British Museum (saec. ix). It contains, *inter alia*, a text of the *Te Deum* (No. 13), which seemed worth collating for this volume, as it has readings which connect it with the Irish type of text. This has already been printed by Mr. W. de Gray Birch in the *Book of Nunnaminster*, App. B (Hampshire Record Society, 1889), and by Mr. Warren in the *Antiphonary of Bangor*, Vol. ii, p. 83; I examined it afresh in December, 1895.
- E. The MS. numbered 218 of the School of Medicine at Montpellier (saec. ix). It contains No. 14, the *Altus prosator*, between the *De Vita Contemplatiua* ascribed to S. Prosper and some epigrams which bear the name of that author. The text has been printed by A. Boucherie in the *Revue des langues romanes*, Vol. vii, pp. 12-24 (1875); and our collation has been derived from this source.
- G. The MS. numbered 2 at the S. Gallen *Stiftsbibliothek* (saec. viii), and
- H. The MS. numbered 577 (saec. ix or x) at the same Library. These MSS. contain No. 7, the *Hymnum dicat* attributed to S. Hilary of Poitiers, and they have been kindly collated by Dr. Ad. Föh for our edition.
- I. The MS. numbered 146 in the Library at Orleans (saec. x). This contains No. 14 among the works of S. Prosper, and its text of the hymn has been printed by Ch. Cuissard in the *Revue Celtique*, Vol. v. p. 205 ff. (1882). We have taken the variants in our *apparatus criticus* from this edition.

- J. The MS. Reg. 2. A. xx, in the British Museum (saec. vii), the fullest description of which is given in Rev. F. E. Warren's *Antiphonary of Bangor*, Vol. ii, p. 97, ff. I have placed the readings of No. 18 in our *apparatus criticus*, but have not transcribed one or two Anglo-Saxon glosses and some Latin prayers which it has in the margin. J also contains several of the ordinary canticles, but there is nothing sufficiently distinctive in their text to make it worth registering.
- K. The Reichenau MS. at Karlsruhe No. cxcv (saec. ix), containing among other pieces with Irish connexions (see Mone *Hymni Latini medii aevi*, i, p. 387, and iii, p. 74) No. 6 of our hymns. For a collation of this hymn we are indebted to Dr. A. Holder.
- L. The *Book of Lismore*, a MS. (saec. xv), in possession of the Duke of Devonshire. The lives of the Saints from this book have been carefully edited by Dr. Whitley Stokes (*Anecdota Oxoniensia*, Mediaeval and Modern Series, Part V., 1890); and our collation of No. 21 and its preface is derived from his edition.
- M. This MS. is classed M. 32. 4, at the Ambrosian Library, Milan, (saec. ix). It contains the *Altus prosator* of S. Columba (No. 14), at the end of the work *De Vita Contemplatiua*. The Hymn was printed from this MS. by Reifferscheid (*Sitzungsberichte der Wiener Akad., Phil. Hist. Classe*, xvii. p. 544). Dr. Wickham Legg kindly checked Reifferscheid's transcript in April, 1895, for the purpose of this edition, and furnished us with a few additional glosses which are probably of the twelfth century.
- N. The *Book of Nunnaminster*, i.e., Harl. 2965, in the British Museum (saec. viii). This has been edited by Mr. de Gray Birch (*Hampshire Record Society*, 1889). My collations of Nos. 17 and 48 were made in August, 1896.

- O. The Oxford copy of O'Donnell's *Vita Columbae*, viz., Rawl. B. 514, in the Bodleian Library (saec. xvi). The transcript of No. 16 from this MS. which we have used, was obtained through the good offices of Rev. H. J. White, M.A., of Merton College. The author of this Irish *Life of Columba* (Colgan's *Vita Quinta*) was Manus O'Donnell, son of Black Hugh O'Donnell, who died in 1537, according to the Four Masters, in the Franciscan Monastery of Donegal, after assumption of the habit of the order. The MS. was written at Lifford in 1532. Some pages are reproduced in facsimile in Gilbert's *National MSS. of Ireland*, Part iii., Plates lxvi, lxvii.
- P. The cursive Greek Psalter, A. vii. 3, in the University Library at Basel (saec. x?). The collation of No. 6, *Cantemus in omni die* (which is written on folio 2, before the Psalter), was made for us in May, 1895, by Dr. Wickham Legg.
- Q. The copy of O'Donnell's *Vita Columbae* (saec. xvi), preserved in the Franciscan Convent at Dublin (see under F and O). It contains hymn No. 16. This was the actual copy used by Father John Colgan, from which he compiled the Latin version of Columba's life given as the *Vita Quinta* in the *Trias Thaumaturga*.
- R. The Reichenau MS. at Karlsruhe (saec. ix), numbered ccxxi. It contains, in addition to other hymns having Irish relations (see Mone *Hymni Latini medii aevi*, i, p. 447, iii, pp. 68 and 182), Nos. 6 and 8, which were collated for us by Dr. A. Holder.
- S. The *Stowe Missal* (saec. viii), now in the Library of the Royal Irish Academy at Dublin. We have thought it worth while to register the variants of the *Gloria in Excelsis* (No. 10) from this MS., as they present some peculiarities only found in copies of this hymn which have connexions with Celtic Christianity.

- V. The Vatican MS. Pal. l. 482 (saec. xi or xii?). For the collation of No. 2 from this MS. we are indebted to Signor Ignazio Guidi of Rome. The Palatine collection at the Vatican originally came from Heidelberg.
- W. The *Antiphonary of Kilmoone* (saec. xv), classed B. 1, 5, in the Library of Trinity College, Dublin. This contains No. 31 of our hymns in an office for the Feast of S. Patrick.
- X. The Bodleian MS. (saec. xiii or xiv ?), classed Laud. Misc. 615. It contains, among other Irish pieces, No. 21, S. Ultan's hymn in honour of Brigid, at p. 113 ; and we have given a collation.
- Y. The Bodleian MS. (saec. xv), Rawl. B. 505, and
- Z. The Bodleian MS. (saec. xv), Rawl. B. 485, contain No. 28, the hymn in honour of S. Ciaran, ascribed to S. Columba. My collation was made in December, 1894.
- Δ. This is a manuscript (saec. ix) formerly at Darmstadt and now at Cologne. Hymn No. 48 was printed from it by Mone in his *Hymni Latini medii aevi*, i. 367 ; our record of its readings is taken from a transcript printed by Zimmer¹ in 1893.
- Θ. The copy of the *Tripartite Life* at the Bodleian Library, classed Rawl. B. 512 (saec. xiv or xv). The text of No. 24 from this has been printed by Dr. Whitley Stokes in *Goidelica*, p. 153, and we have taken our variants from his transcript.
- II. The MS. Lat. 18665 (*olim Tegernsee* 665) in the Stadtsbibliothek, at Munich (saec. xi). It contains at the end of the *De Vita Contemplatiua*, the *Altus* of S. Columba (No. 14), the variants of which have been courteously supplied to us by Dr. L. Traube.
- Σ. The *Southampton Psalter*, in the Library of St. John's College, Cambridge (saec. xi). The collations of Nos.

¹ *Nennius vindicatus*, p. 337.

43 and 46 from this MS., which is distinctively Irish, were kindly made for me by Mr. F. C. Burkitt.

Ψ. The British Museum MS. Harl. 585 (saec. x). The collation of No. 48 from this is borrowed from Birch's *Book of Nunnaminster*. I cannot guarantee its exact fidelity, as I have not been able to consult the MS. itself.

§ 5. THE *LIBER HYMNORUM* IN USE.

Books of hymns are not mentioned in the West before the time of St. Hilary of Poitiers, who, according to St. Isidore of Seville, was the first Christian hymn writer.¹ S. Jerome says that a *Liber Hymnorum* by Hilary was extant in his day.² As we come to later times, mention of such collections becomes more frequent; one, for instance, is ascribed to Bede. More to our purpose is a book mentioned by Adamnan in his *Vita S. Columbae*,³ of which he tells a wonderful story that need not here be repeated. He describes it as *hymnorum liber septimaniorum sanctae Columbae manu descriptus*, which apparently means a book of hymns for weekly use. According to the B Preface of the *Altus Prosator* (see vol. ii. p. 23), one of the presents sent by Pope Gregory to Columba was "The Hymn of the Week—a hymn for every night in the week." And again Adamnan tells that on the morning of S. Columba's death hymns were sung at the monastic offices at Iona; *hymnis matutinalibus terminatis* is his phrase.⁴ Unfortunately of the structure of the daily offices in the Celtic Church we know very little; but we have evidence which enables us to identify some of the hymns that were in, at least occasional, use.

In his *Chapters on the Book of Mulling* (ch. vii), Dr. Lawlor has called attention to a directory for an office which he has

¹ *De officiis*, i. 6.

² *De vir. illustr.* 100.

³ Lib. II., 9.

⁴ Lib. III., 23.

succeeded in deciphering at the end of S. John's Gospel in the Book of Mulling, a ninth century copy of the Latin Gospels preserved in the Library of Trinity College, Dublin. He has observed that in several cases the last three verses of a hymn are prescribed for recitation, in accordance with a Celtic usage of which we shall give instances further on (*see* vol. ii, p. 98); and he has thus been enabled to identify nearly all the pieces mentioned in the directory. For the details of his most ingenious reasoning, we must refer the reader to his monograph; but we give here his scheme of the service. "It consists," he writes (*l.c.* p. 162) "of the following parts (following an illegible portion at the beginning):—

1. The Song of the B.V.M. (*Magnificat*).
2. ?
3. Stanzas 4, 5, 6, of the Hymn of S. Columba (*Noli Pater*).
4. A lection from the beginning of S. Matthew v, followed apparently by a formula not yet identified.
5. The last three stanzas of the Hymn of S. Secundinus (*Audite omnes*).
- 6 and 7. Two stanzas supplementary to this hymn (*In memoria* and *Patricius episcopus*).
8. The last three stanzas of the Hymn of Cummain Fota (*Celebra Iuda*).
9. The antiphon *Exaudi*, &c., appended to this hymn.
10. The last three stanzas of the Hymn of S. Hilary of Poitiers (*Hymnum dicat*).
11. The antiphon *Unitas in trinitate*, &c.
12. The Apostles' Creed.
13. The Lord's Prayer, followed possibly by
14. The Collect *Ascendat oratio*, &c."

The manuscript is extremely hard to read; but Nos. 2, 3, 11, and 14 of the above are the only items, I think, about which there can be any reasonable doubt.

No. 2 is quite illegible, and I can offer no suggestion.

No. 3 stands as follows in the manuscript: *Benedictus usq; ioh . . .*, which I believe to have been correctly identified by Dr. Lawlor with part of the hymn *Noli pater* (see p. 88), rather than with the familiar hymn of Zacharias, which naturally suggests itself. For this identification some reasons, in addition to those mentioned by Dr. Lawlor, will be given below (see p. xxvi and vol. ii. p. 172).

Of No. 11 all that is legible is . . . *nita . . . sq; ī finem*, which I shall presently show cause for equating with the hymn *In trinitate spes mea* (No. 8 in our collection), rather than with the antiphon *Unitas in trinitate* (p. 42 *infra*) suggested by Dr. Lawlor.

No. 14 is quite illegible; but the collect *Ascendat oratio* follows the Creed and the Lord's Prayer in a short office in the *Liber Hymnorum* (p. 156, *infra*); and I believe, therefore, that it probably occupied the same place in the Mulling Office.

There was also something in the manuscript before *Magnificat*, which cannot now be read.

In Dr. Lawlor's opinion this directory for an office is written by the hand of one of the scribes of the Book of Mulling; and it is therefore to be ascribed to the ninth century. It is interesting to find a trace of the use of so many of the pieces in the *Liber Hymnorum* at so early a date. The Book of Mulling, indeed, is thus the earliest witness to several of our hymns; for our manuscripts (T and F) are later by two or three centuries.

It is important to observe, in the next place, that there is another reference to the Mulling office in Celtic literature, a reference which explains, as it seems to me, its occasion and purpose.

An ancient prediction, frequently alluded to in Irish documents,¹ had spoken of the "Feast of S. John," *i.e.*, the Decollation of John the Baptist (Aug. 29), as a day of misfortune, on which a wide-spread pestilence would begin its

¹ See O'Curry's *Manuscript Materials of Irish History*, p. 423.

ravages. For instance, a prophecy ascribed to S. Mulling (one of the "Four Prophets" of Ireland, d. 696), runs as follows:

"On John's festival will come an onslaught,
Which will search Ireland from the south-east;
A fierce dragon that will burn everything it reaches,
Without communion, without sacrifice."¹

Again, the Four Masters record that in the year 1096, "the men of Ireland were seized with great fear in consequence" of this well-known prediction, and that a general fast was ordered, with alms and offerings, which proved efficacious in averting the plague.

Now, the prediction was believed to have been made in the first instance by Adamnan, and in the *Leabhar Breac* (ff. 258, 9), there is a piece generally known as the "Second Vision of Adamnan," which incorporates the old superstition and dresses it up with new matter.² This piece seems to have been composed before the Anglo-Norman invasion of Ireland, and probably not long before the fateful year 1096. It directs that there shall be a three days' fast every three months, viz.: (1) on the first Friday "after Shrovetide of Lent of winter (*chorgais-gemrid*), i.e., the beginning of Advent³; (2) on Ash Wednesday; (3) on the Wednesday after Pentecost; and (4) on the Wednesday after the beginning of autumn. Also on August 29th, the "Feast of St. John," a like fast was to be observed. And then is given the account of the penitential office which was to be used on these special occasions, in view of the dreaded pestilence. "In the time that is given to God for fasting and prayer, it is wrong to think of aught save the benefit of the soul, both by preaching and celebration,⁴ to wit, a hundred genu-

¹ This is a note in the B copy of the *Felire of Oengus*, at Aug. 29. See Stokes' *Felire*, p. cxxxiv.

² This is translated by Whitley Stokes in the *Revue Celtique*, xii. 240.

³ Dr. Whitley Stokes observes that this points to a *Quadragesima* of winter, such as was observed in some of the Gallican Churches.

⁴ It is to be borne in mind that 'celebration' (*celebrad*) in Celtic literature, does not signify the Eucharistic service. This was called *oiffronn*, 'offering'; *celebrad* stands for the Divine Office or, generally, for any public service of prayer and praise.

flexions with *Biait*, and *Magnificat*, and *Benedictus*, and *Miserere mei Deus*, and cross-vigil, and Patrick's Hymn, and the Hymn of the Apostles, and a smiting of hands, and a *Hymnum dicat*, and Michael's Hymn, and a genuflexion thrice at the end of each hymn, and they strike their breasts and say 'May mercy come to us, O God, and may we have the Kingdom of heaven, and may God put away from us every plague and every mortality.'"

The identification of the office here mentioned with that sketched out in the Book of Mulling is easy. *Biait* is the Irish form of *Beati*, and is frequently used as the short title of the Beatitudes from S. Matthew v.¹ "Patrick's Hymn" is the *Audite omnes* of S. Sechnall (p. 9 *infra*); the "Hymn of the Apostles" is the *Celebra Iuda* of S. Cummain Fota (p. 18),² and "Michael's Hymn" is the hymn in honour of S. Michael attributed to S. Colman mac Murchon, which begins *In trinitate spes mea fixa* (p. 44). According to a recognised usage (see Vol. ii. p. 98), the last three stanzas of the well-known hymns numbered 1, 3, and 7 in our collection, did duty for the whole; and in the cases of 1 and 3 the usual antiphons were appended to them. It thus appears that the office given in the Book of Mulling and that roughly described in the Second Vision of Adamnan are practically identical. The differences are but trifling. In the one case the Beatitudes precede, in the other case they follow the *Magnificat* and *Benedictus* (i.e., part of the

¹ For instance, we have printed a gloss at p. 114 *infra* (see Vol. ii. p. 193), where "the eight *biaits* of the gospel" are of course the Beatitudes in the Sermon on the Mount. Another undoubted employment of the word in this sense will be found at the beginning of the Passion of St. Peter and St. Paul in the *Leabhar Breac* (Atkinson, *Passions and Homilies*, pp. 86, 329, 561). But *biait* was also used as a short title of Ps. cxix (cxviii) *Beati immaculati*, and this must be borne in mind. Thus in an Irish commentary on the Psalter in the MS. Rawl. B. 512, it is observed that there are five psalms "on which the Hebrew alphabet has been put," viz., "*Noli* (Ps. xxxvi), *Confitebor* (Ps. cx), and *Beatus uir* (Ps. cxi) before the *Biait*, and the *Biait* itself (i.e. Ps. cxviii), and *Exaltabo* (Ps. cxliv)." See Kuno Meyer in *Hibernica Minora*.

² And not, as Mr. Warren suggests (*Antiphonary of Bangor*, II. 39), the hymn beginning *Precamur patrem*.

Noli Pater), and in the office of the Adamnan Vision there is mention of a *Miserere mei deus* (Ps. li. 3), and of the prayer beginning "May mercy come to us,"¹ which do not appear in the Mulling office. The Creed and the Lord's Prayer, on the other hand, which are prescribed in the Book of Mulling are not found in the *Visio*.

This monastic office, then, comprised, in addition to a lection from S. Matth. v, and some short prayers, the hymns numbered 11, 16, 1, 3, 7, 8, in our *Liber Hymnorum*. It was used with the special intention of invoking the Divine protection against the dreaded Yellow Plague (*see* Vol. ii. p 172); and it is interesting to find that such services of intercession were held in connexion with the monastery of St. Mulling, as will be seen from the following quotation. "'In Media' inquit Dauid Rothus episcopus Ossorensis, 'S. Ioannis Baptistae fons; in Lagenia, S. Brigitae puteus uisitur. *Ad riuiulum S. Molengi* quarto a Rosponte lapide, ad fluueum Neorium situm *olim deprecandae pestis asylum*, omnes ordinum orationes causa confluebant.'"² Now we have seen that the prediction of this pestilence was specially ascribed to St. Mulling; and we have also seen that services of intercession in reference to it were held *Ad riuiulum S. Molengi*. It was therefore quite natural that the order of service should be sketched in a book called by his name and preserved in the monastery which he founded.

One other example of a directory for a monastic service in the Celtic Church is extant, though in a fragmentary condition. The first three leaves of the Greek Psalter at Basel (which we call P and have described in § 4 above) are occupied with some Latin pieces in Irish handwriting. First comes our hymn No. 6 (*Cantemus in omni die*) at full length. Then (the handwriting changing) there follows this collect:

¹ *Don-fair tréaire*. According to the *Book of Lismore* (ed. Stokes, p. 267), this was a favourite phrase of St. Ciaran of Clonmacnoise.

² *Giraldus Cambrensis euersus* (ed. Kelly), i. 132. This reference has been kindly pointed out to me by Dr. Lawlor.

"Singularis merití sola sine exemplo mater et uirgo María, quam deus ita mente et corpore custodiuit, ut digna exirtes (*sic*); ex qua sibi nostre redemptionis pretium dei filius corpus aptaret: Obsecro te misericordissima, per quam totus saluatur (?) mundus: Intercede pro me spiritu (sancti)ssimo (?) a cunctis iniquitatibus: nil aliud dignus sum quam aeternum subire supplicium: Tuis uirgo splendidissima salua . . . is meritis perenne consequar regnum."

Immediately following, we have in full the alphabetical hymn in honour of St. Brigid, beginning *Alta audite ta erga*¹, and ending *cum matre Maria*. Then in a larger handwriting, we have: "Item, Christus in nostra insola quæ uoc(atur)," which is plainly a direction for the recitation of our hymn, No. 2. Then follows:

* Sancta beatissima uirgo uirginum beatissima Maria: INtercede pro nobis. Incipit epístola saluatoris domini nostri Iesu Christi ad Aeudgarum [*i.e.*, our No. 18].

Deus meus et pater et filius spiritus sanctus cui omnia subiecta sunt cui omnis creatura deseruit [*i.e.*, our No. 17].²

The next page of the manuscript is taken up with the prayer *De conscientiae reatu ante altare*,³ which is followed by invocations of the B.V.M., and of saints and angels.³ But leaving this on one side, as probably unconnected with what goes before, we find in the opening pages of the Basel Psalter a directory, apparently for a monastic service, prescribing the following pieces: (*a*) Our hymn No. 6; (*b*) a Collect to the B.V.M.; (*c*) the alphabetical hymn *Alta audite* in praise of St. Brigid; (*d*) our hymn No. 2; (*e*) an invocation of the B.V.M.; (*f*) the piece No. 18, seemingly used as a lection; (*g*) the Prayer of St. John the Evangelist (No. 17 in our collection). This seems to have been a special office (it is not certain that the first three items properly belong to it); but it is not now possible to determine

¹ See Mone, *Hymni latini medii æui*, iii. 241.

² Printed in Warren, *Liturgy and Ritual of the Celtic Church*, p. 185.

³ Printed in *Atlantis*, v. 76.

its occasion. At all events, it supplies another illustration of the early use of some of the pieces in the *Liber Hymnorum*.

Were these pieces only used in *occasional* offices, or did they form part of the regular choir services? This is a question not easy to answer with confidence. Dr. Lawlor thinks that the Mulling office was said daily, and probably both at bed-time (like Compline) and at early morning (like Mattins).¹ However the context in which it appears in the *Visio Adamnani*, as it proves that the office, at the date of that piece, was used at special seasons with a special motive, suggests that it did not form part of the ordinary rule. And it seems to me that the facts adduced by Dr. Lawlor prove, not that the office as a rule was in daily use, but, that several of the pieces named in it were considered as suitable for daily recitation. This, indeed, is beyond question, as we shall see in the sequel. We proceed to collect the facts which suggest that a book of hymns like T and F was used at the Celtic daily offices. It will be borne in mind that only the first twenty-six pieces in T are to be considered as belonging to the book in its original form.

1. The presence of *Magnificat*, *Benedictus*, and *Te Deum*, and (in F) of *Benedicite*, *Cantemus domino*, *Quicumque uult*, and the well-known evening hymn *Christe qui lux es*, suggest *primâ facie* that the volume which contain them was used in choir. Of *Gloria in excelsis* the scholiast notes (p. 49): "at night it is due to be sung." Of *Audite omnes*, the hymn of St. Sechnall, we know (see vol. ii, p. 97) that it was directed to be sung in monastic houses throughout the Three-day festival of St. Patrick. The Irish scholiasts, indeed, say (vol. ii, p. 6): "Whoever shall recite it on lying down and on rising up shall go to heaven," which would seem to point to private recitation only; but the former quotation establishes its

¹ *Book of Mulling*, p. 157.

(at least) occasional use in common worship. Our notes on St. Hilary's *Hymnum dicat* (vol. ii, p. 127) show that this piece also was sung by the members of religious houses at the early morning hours. And the antiphon appended to the hymn *In te Christe* (p. 85 *infra*) . . . *dum sibi ymnos canimus decim statutis uicibus* . . . is conclusive as to the singing of hymns, of which *In te Christe* was one, at the services of the canonical hours. When we couple these facts with what Adamnan tells us (see above, p. xxi) of books of hymns, it is natural to think that the books before us (T and F) were employed in the Divine Office.

2. It has been said above (p. ix) that Latin notes are written in the margins of T all through the older part of the book. Of these, some are etymological (see pp. 48, 52, 106, 143); but for the most part they are extracts from Augustine and Gregory of a homiletic sort, such as would provide suitable *lectiones* for the canonical hours. And in three instances (pp. 45, 95, 142), the passages are in actual use at the present day in the Breviary. I am inclined to think, therefore, that these extracts (or most of them) may have been written in the margin, with the view of recording lections in common use. This, if true, confirms the connexion of T with the choir services.
3. A note on fol. 21 of T (p. 143 *infra*) seems to be of the nature of a rubric. "Uespere psalmus cotidie cantatur post prandium uel ballenium." This does not appear (see vol. ii, p. 213) to have any connexion with the text of fol. 21; but its presence in T may indicate that the book was in common use in choir.

These indications are, it is true, by no means conclusive; but they confirm to some extent what is *primâ facie* probable. For we know that books of hymns were in daily use; and here is a *Liber Hymnorum*. But we have yet to reckon with the

remaining pieces in T and F, for only a few—and those not the most remarkable—have yet been mentioned.

The Irish hymns (Nos. 19-24) were probably sung on the festivals of St. Patrick and St. Brigid. They could hardly have been in daily use. Perhaps, too, No. 9 belonged to the feast of St. Martin. Again, Nos. 4, 5, and (perhaps) 16, are suitable rather for use in time of pestilence or sudden danger, than as part of the regular rule (see vol. ii, p. 172). In some cases our hymns were used privately. Nos. 1, 9, 14, 17, and 24 seem to have been said as charms, the recitation of which was efficacious against hurt and danger (see vol. ii, p. 210). The piece in praise of hymnody (No. 41) prefixed to the F manuscript shows how highly esteemed hymns were in this regard. Nos. 25 and 26 also seem to be better adapted for private penitence and prayer than for the public worship of the community.

The conclusion is thus suggested that the *Liber Hymnorum* may have served a double purpose. It contains a number of hymns and canticles which are associated with the monastic offices of Western Christendom, and it also contains pieces which seem suitable for private and occasional recitation, rather than for daily use in choir.

But I am not sure that the collections in their present form were originally made for the purposes of the Divine Office at all. It seems not impossible that the various pieces may have been gathered into one book at a time when the Celtic services had given place to the English use, with the pious motive of preserving a record of an older state of things. The copious glosses which elucidate (or obscure) the meaning of the phrases employed indicate rather the book of an antiquary than a service book for devotional use. Among the older Celtic monks there must have been many in the eleventh and twelfth centuries who resented the introduction of a new order of worship, and who would fain preserve the memories of their past. Our principal manuscript (T) might well have been written with this laudable intention. The fact that the handwriting changes

towards its close, and that later pieces are added, would harmonise with the supposition that the book served as a kind of repertory of ecclesiastical pieces, of interest to a son of the Celtic Church at a time when its distinctive features were being obliterated.¹ I do not put this forward as more than a plausible hypothesis; but I cannot otherwise satisfactorily explain the heterogeneous character of the collection, and the absence of order which the arrangement of the *Liber Hymnorum* seems to display. The other alternative is simply, that we have before us a book of hymns used in choir services in the Celtic Church, but how and when we know not.

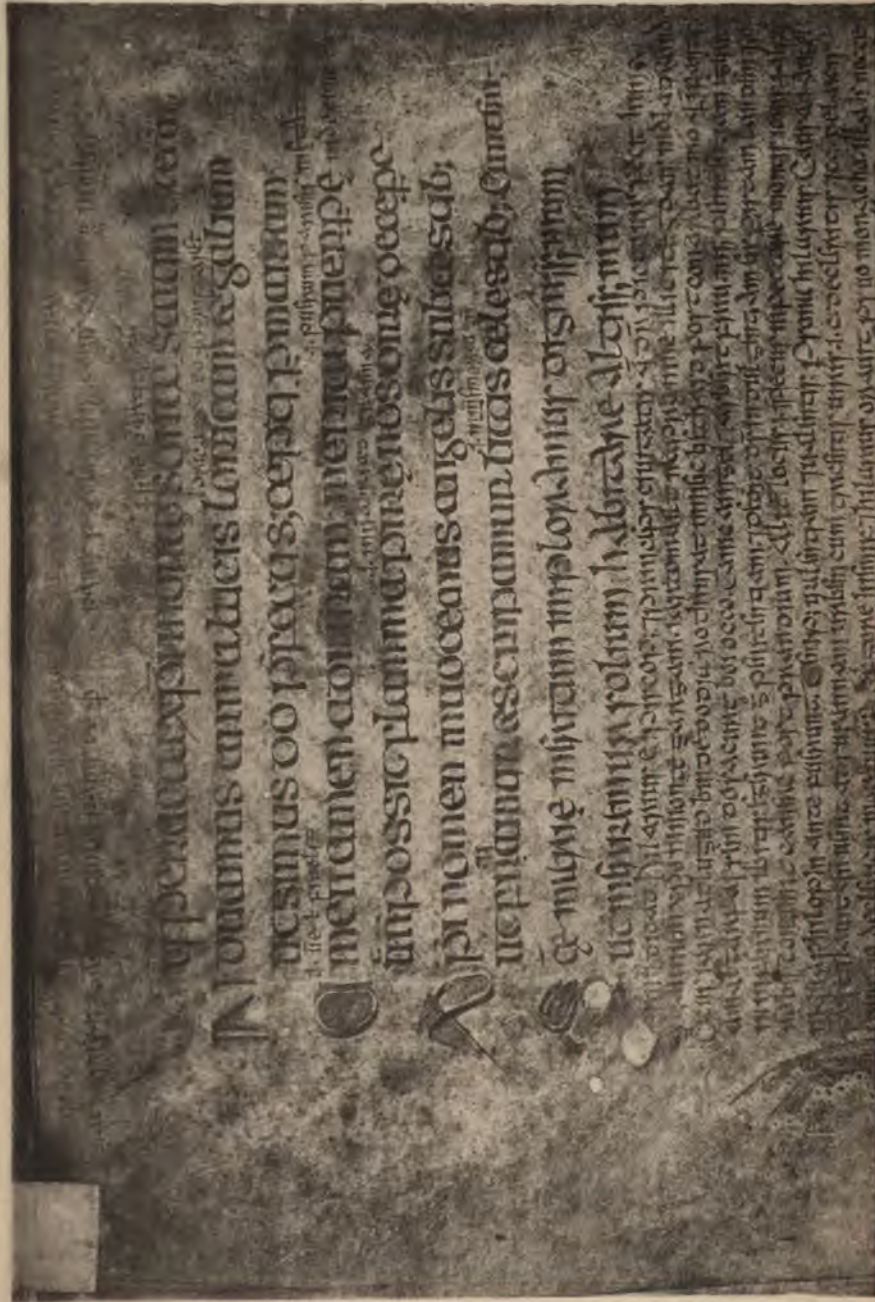
§ 6. CONCLUSION.

It remains to express our obligations to the many correspondents whose help has been given during the tedious progress of these volumes through the press. We have mentioned in § 4 the names of some who have aided us in the collation of manuscripts which were out of our reach. But special thanks are due from me to Rev. H. A. Wilson for much kind criticism, and to Rev. E. S. Dewick for his unfailing courtesy and valuable advice as the sheets passed through his hands. The book has been delayed for some months beyond the time that we had fixed for its issue; but the transcription of the manuscripts, which are in many places difficult to read, proved to be a very laborious task. Errors, no doubt, remain—of eyesight, and of judgement; but we have hope that their number does not greatly exceed what scholars who have experience of similar work will recognise as pardonable. The errors are, at least, our own; where we differ in our readings of the MSS. from previous

¹ The *Leabhar Breac* is a *Bibliotheca* of this kind; as, indeed, are all the great Irish manuscript volumes preserved in the Dublin libraries. The scribes of the 12th and following centuries seem to have been more anxious to preserve the traditions, religious and romantic, of their past, than to arrange them in any systematic order

editors we have done so deliberately, but for the most part, without comment. Criticism has been unavoidable, but it has been no part of our purpose to disparage the labours of the great Celtic scholars, from Colgan down to our own time, who have done so much to preserve the memory of Celtic antiquity. This book will have fulfilled its purpose, if it be found of service to students of the history of the Irish language and the Irish Church.

J. H. BERNARD.



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УВАЖАЮ! ОБОЖАЮ

LIBER HYMNORUM

[PRAEFATIO IN HYMNUM S. SECUNDINI.]

F] Audite omnes et reliqua. Sechnall filius Restituti, de Loingbardaib Letha, *ocus* Darercæ sethar *Patraic* doronai hunc ymnum; *ocus* Secundinus Romanum nomen eius, *acht* na Góidél doronsat Sechnall de. Loc *dano* Domnach Sechnall; 5 tempus .i. *Æda meic Néil no* Loegaire. Ar molad *Patraic* doronad; uel causa pacis fecit, quia nocuit quod dixit Secundinus: "fo-fer *Patraic* man-bad óen, id est, nisi quod minime praedicaret caritatem." Et iratus est ei Patricius, et dixit: "propter caritatem non praedico, quia alii sancti post me 10 ueniant in insolam (et indig)ebunt obsequio hominum relinquo caritatem praedicare"; et ideo fecit Secundinus hunc

B] Audite omnes. Locus huius ymni .i. Domnach Sechnaill; *ocus* is e in Sechnall-sin dorigine hunc ymnum do *Patraic*. *Patraic immorro* do Bretnaib Hercluaide a bunadas; Calpurnd ainmm a athar, Fotaíd ainm a shen-athar; deochain atcomnaic-side. Conchess *im-* 5 *morro* a mathair; Lupait *ocus* Tigris, a di shair. Batar din .iiii. nomina *for* *Patraic* .i. Succat a ainm ic a thustigib; Cothrige a ainm dia mbui oc sógnam do chethrur; Magonius a ainm o German; Patricius a ainm a papa Celestino. Fochund *immorro* tuidechta *Patraic* i n-Eirinn, is amlaid-so *forcoemnacair* .i. seacht meic Secht- 10 maide rig Bretan batar *for* longis co *ru's* ortutar Airmoirec Letha. Doecomnacair dremm do Bretnaib Hercluade doib in tan-sin i n-Airmoire Letha: orta hisuidiu Calpurn mac Fotaíd, athair *Patraic*, *ocus* ro'gabád iarum *Patraic* *ocus* a di shair and-sin. Dol- lotar iarum mec Sechtmaide *for* muir dochumm n-Erenn. Renair 15 iarum Lupait ind-sin .i. hi Conallib Muirthemni; *ocus* rentar *Patraic* fria Miliuc mac hui Buain i nDal-araide *ocus* fria a thriur mbrathar; *ocus* ro'rensat a di shair i Conallib Muirthemnib, *ocus* ni ma-fitir doib. Cethrar *immorro* ro's-cennaig-sium *Pátraic*, *ocus* oen díb-side Miliuc; co n-id as sin ro'et-sam in n-ainm is Cothrige iarsinní ro'fognad-sum 20 do chethar-threib. O 'tchonnaire *immorro* Miliuc cor-ba mog iresach he, ro's-cendaig o'n triur aile, co *ru's* fognad dó a oenur co cend .vii. mblíadan fo bés na n-Ebraide; *ocus* ró'ches mor n-imnid hi ndíthruib Slébi Mis i nDal-araide oc ingaire mucc Miliuc. Tec- maic tra co n-acca Miliuc fls n-áidchide .i. indar les co n-acca 25 Cothrige do thidecht chuire isin tech ir-raba, *ocus* lassar theinéd uas a chind *ocus* as a shrónaib *ocus* as a chluassaib; *ocus* indar lais

- F] ymnum causa pacis. Fecerunt pacem Patricius et Secundinus. Is he sin cét-immun doronad i nHérind. Secundum ordinem alfabeti factus est; tri captil fichet and, *ocus* cethri líne in
 15 cech captiul, *ocus* cóic sillaba dec cech líne. Atat dano tri inada and hi fil 'in' sine sensu causa rithmi. O ro'scaich *tra* do Sechnall in molad-sa do dénam, luid di-a thasbenad do Phatraic. Asbert Sechnall fris: "dorónus molad di-araile mac bethad, *ocus* is ail dam eitsect duit-siu fris." "Mochen
 20 do molad muintire Dé," ol Patraic. Iss-e immorro tossach dorat Sechnall for a immon, 'Beata Christi,' ar na ro-cluinead Patraic cia di-a ndernad co tairsed a gabáil. In tan immorro
- B] doromaith in lassar fair di-a loscud, *acht* ro'sindarb-sum uad, *ocus* ni ro'erchoidigestar do hi; a mac *ocus* a ingen immorro, batar i n-oen lepaid friss, ro-loisc in tene iat, co nderna luaith dib, *ocus* co
 30 ro'esredestar in goeth in luaith-sin fo Eirinn. Ro'gairmed iarum Cothrige do Míliuc co r'indis dó a fíis, *ocus* ro'uc Cothrige breith furri .i. "in tene atchonnairci-siu indum-sa, ires na trinoti ind-sin, bruthnaiges indum-sa, *ocus* is i-sin forchanub-sa duit-siu iartain *ocus* ní chretfeis-su; do mac immorro *ocus* t'ingen cretfit-side, *ocus* no's
 35 loiscfe tene in ratha iat." In tan *tra* ro'genair int-í noem Patraic, iss-*ed* rucad he cusin mac dall clar-enech di-a baitsed,—Gorinas a ainm in tsacairt; *ocus* noco raibe usce ocai as a ndernad in baitsed, co tarut airde na croche di láim na nóiden darsin talmáin co tanic usce ass, et lauauit Gorinas faciem suam; *ocus* ro'eroslaicthe a roisc dó
 40 iar-sin, *ocus* ro-airléig in mbaithis int-í nar fóglaimm littri riam. Tempus autem .i. Lóegaire meic Neill rig Ereann. Causa, ar molad Patraic; ár asbert Sechnall fri Patraic: "cuin dogén-sa molad duit?" Asbert Patraic: "ní háil dam-sa mo molad i'm bethaid." Dixit Sechnall: "non interrogauí utrum faciam, sed quando
 45 faciam." Dixit Patricius: "si facias, uenit tempus" .i. ar ro'fitir Patraic rob focus aimmser a etsechta. Sechnall .i. mac Restituti, is e dorigne hunc ymnum do Patraic, ár dalta esseom do Patraic *ocus* filius soriris Patraic he beos; *ocus* do Longbardaib Letha do, ut dixit Eochaid hua Flannucan:
 50 Sechnall mac ui Baird in buada
 buaid fer mbetha
 do shil glan-gairg gile datha
 Longbaird Letha.
- Longobardi dicti sunt eo quod habent longam barbam. Secundi-
 55 nus secans dilicta aliorum uel secedens ipse a dilictis interpretatur. In tan *tra* bóí Sechnall oc denam ind immuin-si, is and doralá oenach do denam hi uarrad Domnaig Sechnaill, co ndechus o Sechnall di-a tairmesc, *ocus* ní dernad fair. Luid Sechnall for a ais iar-sin, *ocus* tuarcaib a lama co Dia, co ro'sluic in talum .x. carphiu .iii. dib cum
 60 suis equitibus, et ceteri in fugam exierunt. Uel haec est causa .i. ar in tocrad dorat Sechnall for Patraic .i. 'fó-fer Patraic minbad oen .i. a laget pritchas deircc.' O ro'chuala *tra* Patraic in-sein

- F] ro-raïd Sechnall 'maximus in regno celorum,' dixit Patricius :
 "cinnas bas maximus homo in celo?" Dixit Secundinus :
 25 "pro positio positus est hic superlativus." O ro-siacht tra in
 t-immon do gabáil, "a lóg dam-sa," ol Sechnall. "Ro-t-bia,"
 ar Patraic, "a lín ló fil fort chassail .i. fort chochull, a chubes
 do phechtachaib dochum nime ar in n-immun." "Ni geb-sa
 sin," ol Sechnall. "Ro-t-bia," ol Patraic, "cech oen gebas fo lige
 30 *ocus* fo erge do dul dochum nime." "Gebat-sa," ol Sechnall,
 "acht is mor in ymmun, *ocus* ni cách conicfa a mebrugud."
 "A rath," ol Patraic, "ar na trí captelaib dedenchaib." "Deo
 gratias," ol Sechnall.
- B] doluid co Sechnall *ocus* ferg mor fair. Is and-side ro-siacht re
 Sechnall oifrenn acht dul do churp Crist, in tan itcuas do Patraic
 65 do thidecht do'n baile, *ocus* ferg mor fair fria Sechnall. Facbais
 iarum Sechnall in édpairt forsin altoir *ocus* slechtaís do Patraic.
 Dorat tra Patraic in carput tairis, *ocus* tuarcaib Dia in talmáin
 imme hinc et inde co na ro'erchotig dó. "Cid ro-m-bá dam?" or
 Sechnall. "Cia hoen sut," ol Patraic, "dixisti na ra-chomall-su?
 70 ar mani chomalláin-sea deirce, am bídba thimnna Dé. Ro-s-fitir
 mo Dia brathai, is ar deirce na pritchaim, ár ticfat mic bethad post
 me in hanc insolam, *ocus* ricfait a less a fognam ab hominibus."
 "Nicon fetar-sa sin," or Sechnall, "nach ar laxu dorignis." Is and-
 sin asbert in t-aingel fria Patraic: "bid lat-su sin uile." Doronsat
 75 tra sith and-sin, Patraic *ocus* Sechnall; *ocus* cen batar [oc] tiachtain
 timchell na relgi, ro-chualutar clais aingel oc cantain immo'n idpert
 isin eclais; *ocus* iss'ed ro-chansat in n-immun di-a n-ad tossach,
 'sancti uenite Christi corpus, etc.,' conid o-sein ille chantar i n-
 Eirinn in immun-sa in tan tiagar do churp Crist. *Ocus* ro-fáid
 80 Patraic iar-sin Sechnall co Róim, for cend neich do thaissib Poil
ocus Petair *ocus* martire aile, ar in cúrsachud dorat fair; *ocus* it e
 sin taisse filet i n-Ard-macha hi scrín Poil *ocus* Petair. O ru-scaith
 tra do Sechnall in molud-sa do dénam, luid di-a thaispenad do
 Patraic. In tan ro-siacht Sechnall co Patraic, asbert friss: "molad
 85 dorignes dia-araile mac bethad, is ail dam etsecht duit-siu friss."
 Asbert Patraic: "mochen molad fir muntire Dé." Is e tra tossach
 dorat Sechnall for a immon .i. 'Beata Christi custodit,' ar na ro-
 thucad Patraic cia di-a ndernad in t-immon co tairsed a gabail.
 In tan din ro-raïd Sechnall 'Maximus nanque in regno celorum,'
 90 ro-chumsaig Patraic al-luc hil-loc, et dixit: "cindas bas 'maximus'
 homo in regno celorum?" Dixit Sechnall: "pro positio est hic;
 no, is do ilib a cheneoil fen dor-roisce." "Is maith in frecre," ol Pa-
 traic. In tan tra ro-saich re Sechnall in t-immon do gabail, is and
 do-rocht fer *ocus* ben co mbiad leo do Patraic .i. gruth *ocus* imm:
 95 Bera nomen uiri et Bríg nomen mulieris. Asbert Patraic: "tech,"
 ol se, "hi ngébthar ria proind in immun-sa, ni bia terca mbíid and."
Ocus tech nua immorro hi ngebthar prius, biaid tórruma Patraic
 co noemaib Ereann and imme; amal ro-foillsiged sin do Cholman

F] Loŋgabardus genere, ut dixit Eochaid ua Flanducan :

35 Sechnall mac ui Baird
 buaid in betha
 do sil glan-gairg gile datha
 Laŋgbaird Letha.

Loŋgbardi dicti sunt eo quod barbam longam habent.

40 Succat *immorro* ainm *Patraic* apud parentes eius ; Coth-raige nomen eius apud Miliucc ; Magonius apud Germanum ; Patricius [nomen eius a] papa Celestino.

B] Ela et alis cum eo ; *ocus amal* ro-foillsiged do Choemgein cum suis :
100 in tan tanic asind eclais dia dómnaig isin *prainn*-tech, at ymnum hunc cantauit, Patricius cum multis patribus apparuit ei ; et ter cantauit, et tunc quidam stultus dixit : “ cur canimus hunc ymnum sic ? ” et dixit Coemgein : “ ní maith sin,” ol se, “ quia apparuit ei nobis Patricius cum suis discipulis quandiu cantabamus ymnum.”
105 O ro-siacht in t-immun do gabail, asbert Sechnall : “ a log dam-sa,” or se. “ Ro-t-bia,” ol *Patraic*, “.i. al-lín la fil in anno, a chubes de animabus peccatorum do dul dochumm nime ar in n-imon do denam.” “ Ní geb-sa sin,” or Sechnall, “ or is bec liumm, *ocus* is maith in molad.” “ Ro-t-fia,” ol *Patraic*, “ al-lín lo fil for
110 cassal do chochaill, al-lín pecthach do dul dochum nime ar in n-imon.” “ Ní geb,” or Sechnall, “ ar cia hiresach na bera lais in coibes-sin dochumm nime, cen co mola feisin (*no fer*) amal tu-ssa etir ? ” “ Ro-t-fia,” ol *Patraic*, “ mor-feisiur *cacha* dardáin *ocus* .x. da fer *cacha* sathairn dochumm nime do pecctachaib *Exenn*.” “ Is
115 bec,” or Sechnall. “ Ro-t-fia,” ol *Patraic*, “ *cach* oen gébus fo lige *ocus* fo ergi, do dul dochumm nime.” “ Ní geb-sa sin,” or Sechnall, “ ar is mor in t-immun, *ocus* ní cách conicfa a mebrugud.” “ A rath uile,” ol *Patraic*, “ ar na tri caibtelu dedinachu de.” “ Deo gratias,” or Sechnall. Dor-airngert in t-aingel do *Patraic* forsin
120 Cruaich in cetna .i. nem donti gebas fo lige *ocus* fo ergi na tri caibtelu dedincha de, ut est :

ymun doréga hi't biu
bid luirech diten do chach.¹

Is e so cetna ymun doronad i n-Eirinn. Ord abgitrech fil fair, more
125 Ebreorum, sed non per omnia. Tri caiptil .xx. fil and, *ocus* .iiii. line in *cach* caiptel, *ocus* .xv. sillaba in cach line, et si quis inuenerit plus minusue in eo error est. Atatt dá inud *no* a tri hi fil ‘in’ and sine sensu sed causa rithmi etc.

Similitudine Moysi dicentis, “ audite celi quae loquar,”²
130 et Dauid dicentes, “ audite haec, omnes gentes.”³

¹ Hymnus S. Fiechlí l. 51.

² Deut. xxxii. 1.

³ Ps. xlviii. 1.

T]/INCIPIT YMNUS SANCTI PATRICII EPISCOPI SCOTORUM.
[fol. 1.

Audite omnes amantes deum sancta merita
uiri in Christo beati Patricii episcopi
quomodo bonum ob actum simulatur angelis
perfectamque propter uitam æquatur apostolis

- 5 Beata Christi custodit mandata in omnibus
cuius opera refulgent clara inter homines
sanctumque cuius sequuntur exemplum mirificum
unde et in cælis patrem magnificant dominum

- Constans in dei timore et fide immobilis
10 super quem ædificatur ut Petrus ecclesia
cuiusque apostolatum a deo sortitus est
in cuius portæ aduersus inferni non præualent

FAB] *tit.* Ymnus sancti Patrici magister Scotorum A *car. tit.* FB
1 mereta A 2 Patrici episcopi A 3 quodo A quomodo A* simili-
latur A 4 æquatur A 6 omnes B 7 sequuntur B 8 celis F cælis A
9 amore *pro* timore F immobilis A 10 ædificatur A edificatur B
petrum A petrus A* æcclesia F æcclesia A ecclesia B 12 porta F
porte AB aduersum A præualent A

Glossæ TB] 1 sancta] .i. sancta opera T 2 Patricii] .i. patris ciuium T .i.
qui sedet ad latus regis uel pater ciuium; Patricius nomen graid la Romanu qui
Patricium regit B episcopi] .i. superspeculator interpretatur T 3 bonum]
.i. caritatis et prædicationis uel ieiunii et orationis T propter B simulatur]
similio .i. cosmailigim .i. diamlagim B angelis] .i. sanctis ut dicitur . . . T
4 apostolis] apostolus .i. missus interpretatur B 5 custodit] .i. Patricius TB
mandata] .i. isti . . . T euangelii B omnibus] .i. operibus TB 6 opera]
.i. ut dicitur in euangelio Sic luceat . . . T clara] .i. ingna B inter] .i.
fia dainib B 7 cuius] .i. Patricii T sequuntur] .i. homines TB exem-
plum] .i. ut dicitur, Exemplum dedi uobis ut quemadmodum faciatis¹ T ut
dicitur, Sic luceat lux uestra coram hominibus ut uideant opera bona uestra ut glori-
ficent patrem uestrum qui in celis est² B 8 in celis] .i. in æcclesia T magni-
ficant] .i. bonis operibus interioris . . . T .i. magnum facientes homines in
nomine Domini B 9 Constans] .i. est uel fuit T .i. fuit B fide] .i. Trinitatis,
ut dicit Paulus, fratres stabiles estote³ et rl. B 10 quem] .i. Petrum B Petrus]
Ut dicitur, Tu es Petrus et super hanc petram edificabo ecclesiam meam.⁴ Petrus
agnoscens interpretatur⁵; quicumque ergo in regnum celeste intrare desiderat, agnoscat
Deum per fidem ut Petrus B

¹ Jn. xiii. 15.

² Mt. v. 16.

³ 1 Cor. xv. 58.

⁴ Mt. xvi. 13.

⁵ Hieron. *de nom. Hebr.* p. 96.

- T] Dominus illum elegit ut doceret barbaras
nationes ut piscaret per doctrinæ retia
15 ut de sæculo credentes traheret ad gratiam
dominumque sequerentur sedem ad ætheriam

Electa Christi talenta uendit euangelica
quæ Hibernas inter gentes cum usuris exigit
nauii huius laboris tum opere pretium
20 cum Christo regni celestis possessurus gaudium

Fidelis dei minister insignisque nuntius
apostolicum exemplum formamque præbet bonis
qui tam uerbis quam et factis plebi prædicat dei
ut quem dictis non conuertit actu prouocet bono

[fol. 1b.

- 25 /Gloriam habet cum Christo honorem in sæculo
qui ab omnibus ut dei ueneratur angelus
quem deus misit ut Paulum ad gentes apostolum
ut hominibus ducatum præberet regno dei

FAB] 14 et *pro* ut A doctrine B 15 seculo F saeculo A celo B 16 dom-
inum qui A etheream FA etheriam B 17 tallenta B 18 euernas
inter B ussuris FB 19 nauigi AB dum *pro* tum F praetium A
20 caelestis A possesurus AB 22 *om.* præbet F *sed ins. m. post.*
præbet A 23 *om.* plebi F 25 seculo F saeculo A 26 ab hominibus B
27 *om.* ut B. 28 praeberet A

Glossæ TB] 13 illum] .i. Patricium B barbaras] .i. alienas interpretantur,
quia sint alieni a Romana lingua B 14 piscaret] .i. pisco secundum ueteres;
piscor piscaris est hodie B 15 gratiam] .i. ad fidem uel celestium B 16 seque-
rentur .i. doctrina T ad etheriam] .i. ad celestem sedem B 17 tallenta] .i. man-
data B 19 nauigi] .i. in inruma-sa na heclaisi B Is e in muir in bith frechnairc,
is i in noei in eclais, is é in luamaire *forcetlaid do's'beir do purt bethad, is e in port*
bethad uita perpetua B marg. 20 cum Christo] sicut Dominus ait in euangelio,
Ubi corpus fuerit illic congregabuntur aquile,¹ ac si diceret aperte, ubi fuerit Christus
secundum carnem, ibi erunt iusti et sic cum ipse erunt in celo semper B 21 fidelis]
fidelis Christi T 22 præbet] .i. precept *ocus* forcetul B
24 dictis] .i. o precept B prouocet] .i. ad fidem B bono] .i. suo B 25 habet] .i.
Patricius T seculo] .i. hoc TB 26 omnibus] .i. hominibus T 27 quem] .i.
sicut deus misit Paulum ad gentes, ita Patricium Scotis B ut] .i. sicut Paulus misus
est ad gentes, ita Patricius ad gentes Scotorum misus est T 28 ducatum] .i. a
uerbo duco, duxi, dux, ducis, *ocus* is ideo *co ndene* duco ducas ducatus a r[an]gabail
chesta; ducatus *dana ainm tren for deilb rangabaila for .iiii. diull* *ocus* is *ed* sin fil
sund B

¹ Mt. xxiv. 28.

T] Humilis dei ob metum spiritu et corpore
 30 super quem bonum ob actum requiescit dominus
 cuiusque iusta in carne Christi portat stigmata
 in cuius sola sustentans gloriatur in cruce

Impiger credentes pascit dapibus celestibus
 ne qui uidentur cum Christo in uia deficient
 35 quibus erogat ut panes uerba euangelica
 in cuius multiplicantur ut manna in manibus

Kastam qui custodit carnem ob amorem domini
 quam carnem templum parauit sanctoque spiritui
 a quo constanter cum mundis possidetur actibus
 40 quam ut hostiam placentem uiuam offert domino

Lumenque mundi accensum ingens euangelicum
 in candelabro leuatum toti fulgens sæculo
 ciuitas regis munita supra montem possita
 copia in qua est multa quam dominus possidet

FAB] 30 requiescet B 31 iuxta *pro* iusta F 32 sustendans B et
 A in A* 33 caelestibus A 34 deficient B 35 ut panes *om.* F *sed*
ins. m. post. 36 et cuius A in cuius A* 37 Castum B 39 possede-
 tur A 40 et *pro* ut AB 42 candellabro A toto A saeculo A
 43 posita F 44 est A sunt A* possedet A

Glossae TB] 29 humilis] .i. fuit T ob metum] .i. pro timore TB 31 cuius-
 que] .i. Christi T .i. Patricii uel Christi B stigmata] .i. na minna .i. uirtutem sic
 onis et porto stigmata¹ et uulnera domini
 nostri sicque compono T 32 sustentans] .i. arfoloing T in cruce] .i.
 hi eroich na fochaide B 33 impiger] .i. escaid B dapibus] .i. praedicationis T .i.
 predicationibus B 34 uidentur] .i. im-muinnteras Crist B in uia] .i. in fide B
 36 in cuius] .i. sine sensu 'in' est hic B manna] .i. ar forbartaige T .i. manna ebreice,
 quid est hoc Latine dicitur B 37 Kastam] ut dicit apostolus unusquisque suum
 corpus seruando castum deo sanctificet et honoret² T qui] .i. Patrici B ob] .i. ar B
 38 sanctoque] superuacuum est 'que' hic B 39 a quo] .i. spiritu B constanter] .i.
 quia non descedit (discedidit B) ab illo spiritu TB 40 quam] .i. carnem TB
 placentem] .i. Deo non hominibus B uiuam] .i. in uirtutibus TB offert] .i. in casti-
 tate et ueritate et esse absque morte peccati TB 41 Lumenque] [Lux] sapientiae
 orta mundo T Isidorus dicit, Lux ipsa substantia est, lumen quod a luce manet³ .i.
 candor B Lumenque .i. lumen sapientiae eleuauit mundo; ut dicitur in euangelio,
 Nemo accendit lucernam nisi ponat eam super candelabrum ut luceat omnibus qui in
 doma sunt,⁴ nisi filius Dei qui est Iesus Christus B *marg.* 42 candelabro] cande-
 labrum quasi f(erens) candelam uel labrum candelae T .i. candelabrum secundum
 Isidorum quasi labrum candelae⁵ B toti] uel toto secundum ueteres TB 43 ciuitas]
 .i. ecclesia sancta T .i. est B regis] .i. Christi T .i. Patricii B munita] .i. uirtutibus
 T montem] .i. mons fructuosus est Christus B 44 copia] .i. uirtutum B in qua]
 .i. ciuitate B

¹ Gal. vi. 17.² Cf. 1 Thess. iv. 4.³ Isid. Etym. xiii. 10.⁴ Mt. v. 15.⁵ Isid. Etym. xx. 10.

T] **Maximus** nanque in regno cælorum uocabitur
qui quod uerbis docet sacris factis adimplet bonis
bono procedit exemplo formamque fidelium
mundoque in corde habet ad deum fiduciam

Nomen domini audenter annuntiat gentibus
50 quibus lauacri salutis æternam dat gratiam
pro quorum orat delictis ad deum quotidie
pro quibus ut deo dignas immolatque hostias

/Omnem pro diuina lege mundi spernit gloriam [f. 2.
quæ cuncta ad cuius mensam estimat ciscilia
55 nec ingruenti mouetur mundi huius fulmine
sed in aduersis lætatur cum pro Christo patitur

Pastor bonus ac fidelis gregis euangelici
quem deus dei elegit custodire populum
suamque pascere plebem diuinis dogmatibus
60 pro qua ad Christi exemplum suam tradidit animam

FAB] 45 namque A celorum F caelorum A 47 praecedit A 48
mundoce B 49 adnuntiat A 50 lauacris A æternam A eternam B
51 quarum B dilictis B cotidie FAB 52 ymolatque B 54 qui FA
aestimat quiscilia A 56 lætatur A lætatur B om. pro B 57 et
pro ac A 60 a A ad A* exemplo A tradit A

Glossae TB] 45 Maximus].i. ualde magnus uel de suo genere .i. honorabilis T
.i. prooptimus uel promagnus uel maximus sui generis B cælorum].i. in ecclesia
sancta T 46 adimplet].i. inti sein ut Grigorio dictum est B + .i. implebat¹
actu quicquid sermone docebat TB + sic Patricio contingit B 48 mundoque] ut
dicitur, Beati mundi corde quoniam ipsi deum uidebunt² T .i. isin chride glan B
49 audenter].i. co dana B 50 lauacri].i. babtismi, babtisma Grece; tinctio
Latine dicitur; in qua tinctione omnes sordes, siue originales, siue actuales, lauantur B
51 quarum].i. genium B 52 hostias].i. spirituales T .i. ut dicitur Christus
hostia et sacerdos³: hostia secundum carnem, sacerdos secundum spiritum; offerebatur
secundum carnem B 54 quæ] uel qui T cuncta].i. munera TB cuius].i. legis
B mensam].i. dothomus T ciscilia] Ciscilia est, ut dicit Hieronymus in tractatu Isaie
profetæ, Ciscilia sunt purgamenta frumenti .i. caith⁴; ut Isidorus dicit, Cisciliæ sunt
stipulæ immixtæ surculis et foliis aridiis,⁵ sunt autem purgamenta terrarum, quod est
uerius T *sinistr. marg.* Ciscilium .i. broth uel brothscoa .i. ins ind
airce dochum ti(re). No cis cannán .i. . . . Cormaic h(ui Cuinn). Cannan nomen
eius *ocus* is de ro'cumdaiged .i. (din cilcais no'bith) dar tairr (in mil ro marb)tha and.
No ciscilium .i. bræ .i. cilium ciumais in bræ. Ciscilium in finna glenas fair . . .
sis . . . et quod uerius est. *Ocus* (din) cipid díb sein (hé ní m)iste la Patraic in
comparatione diuine legis T *dextr. marg.* Ambroisius dicit super cilium .i. super
habundantia. Cilon uerbum Grecum quod interpretatur habundantia B 55 in-
gruenti].i. on tsaignen focrach no fortromda B 56 in aduersis].i. in tribulationi-
bus B lætatur].i. qui B patitur].i. hic est qui patitur pro Christo qui abnegat
semetipsum et tollat crucem suam cotidie⁶ B 57 Pastor].i. pastor bonus est qui
est secundum Christum qui dixit, Ego sum pastor bonus qui pono animam meam pro
ouibus meis⁷ B 59 pascere].i. no'sassad B dogmatibus] dogma .i. preceptum B
60 qua].i. plebe .i. sicut dicit apostolus,⁸ utinam anathema essem pro fratribus meis B

¹ cf. Baeda. H. E. ii. 1.
in Amos viii. 6.

² Mt. v. 8.
⁵ Isid. Etym. xvii. 6.

³ Hymnus Sancti uenite v. 20.
⁶ Lc. ix. 23.

⁷ Jn. x. 15.

⁸ cf. Hieron.
Rom. ix. 3.

- T] Quem pro meritis saluator prouexit pontificem
 ut in celesti moneret clericos militia
 celestem quibus annonam erogat cum uestibus
 quod in diuinis impletur sacrisque affatibus
- 65 Regis nuntius inuitans credentes ad nuptias
 qui ornatur uestimento nuptiale indutus
 qui celeste aurit uinum in uasis celestibus
 propinnansque dei plebem spirituali poculo
- Sacrum inuenit tesaurum sacro in uolumine
- 70 saluatorisque in carne dietatem præuidit
 quem tesaurum emit sanctis perfectisque meritis
 Israel uocatur huius anima uidens deum
- Testis domini fidelis in lege catholica
 cuius uerba sunt diuinis condita oraculis
- 75 ne humane putrent carnes essæque a uermibus
 sed celeste salliantur sapore ad uictimam

FAB] 61 meritis A 62 caelesti A militiae F militiae A
 63 caelestem A 64 inpletur A 66 nuptiali FAB 67 caeleste
 A haurit FA uassis FAB caelestibus A 68 propinansque A propin-
 nansque A* spiritale poculum A 69 thessaurum F thesaurum AB
 70 deitatem FA peruidet A 71 thessaurum F thesaurum AB
 72 Israhel FA Hisrahel B eius pro huius B 74 condida A
 75 humanæ F putent A aessæque A 76 celesti FB caelestis A
 salliantur F saliantur B alleantur A

Glossæ TB] 62 clericos] .i. sortiales B 63 annonam] .i. lón .i. ab hora
 nona dicta T .i. loon B 64 affatibus] .i. for.,i. præceptis dei
 T .i. for, faris, fatus; affar, affaris, affaratus B 65 nuptias] .i. regni celestis T .i. est
 .i. regni celestis ut dicitur, Uos similes estote hominibus expectantibus dominum suum
 quando reuertatur ad nuptias et cum uenerit et pulsauerit [statim aperiant ei¹ B
 67 aurit] Beda dicit, Bria uas uinarium est; unde ebrius est qui de bria bibit, sobrius
 e contrario dicitur, cui quasi sibrius .i. sine bria .i. sine uino B marg. uinum] .i.
 uinum doctrine euangelii B in uasis] .i. in sanctis TB 68 propinnansque] .i. an
 do'dailed T .i. an do'daled; propingo per unum .n. scribitur ut Eoticius² dicit B
 spirituali] .i. doctrina T 69 Sacrum] .i. deum T tesaurum] .i. Christum TB
 + uel premium uel misterium euangelii B uolumine] .i. in euangelio T .i. in scriptura
 diuina uel in euangelio B 70 dietatem] .i. quia (ar B) credidit Christum filium
 dei esse secundum diuinitatem TB 71 tesaurum] .i. regnum celeste B meritis] .i.
 ieiunio et oratione et elimoisina et prædicatione domini T 72 Israel] .i. uir
 mente uidens deum³ T Israel indara tan is dé-sillæbach et uir pugnans cum deo interpr.
 in tan ele is tré-sillæbach ocus is uir uidens deum interpr. B 73 Testis] .i. est B
 fidelis] .i. tairise B catholica] .i. uniuersalis interpretatur B 74 condida] .i.
 salti a uerbo quod est condio condis quartæ coniugationis T .i. salti a uerbo condio
 condis for quart-choib eden B 75 putrent] .i. a uerbo puirio, for cet-choibeden B
 esseque] .i. cnaithe a uerbo quod est edo edor essus es-a essum preteriti passiu
 T .i. essus a uerbo edo et edor a ceta; essum et essus a rangabail chesta ocus fodlas
 ceniuil inti .i. essus essa essum B uermibus] .i. scientiæ T 76 celeste] .i.
 doctrina dei B sapore] .i. corporis et anima B

¹ Lc. xii 36.² Eutyches *Ars de uerbo*, ii. 9.³ Hieron. *De nom. Hebr.* p.

- T] Uerus cultor et insignis agri euangelici
 cuius semina uidentur Christi euangelia
 quæ diuino serit ore in aures prudentium
 80 quorumque corda ac mentes sancto arat spiritu
 /Xtus illum sibi legit in terris uicarium [fol. 2b.
 qui de gemino captiuos liberat seruitio
 plerosque de seruitute quos redemit hominum
 innumeros de zabuli obsoluet dominio
 85 Ymnos cum apocalipsi psalmosque cantat dei
 quosque ad ædificandum dei tractat populum
 quam legem in trinitate sacri credit nominis
 tribusque personis unam docetque substantiam
 Zona domini precinctus diebus et noctibus
 90 sine intermissione deum orat dominum
 cuius ingentis laboris percepturus præmium
 cum apostolis regnabit sanctus super Israel

Audite omnes

FAB] 79 quae A que diuina B 81 legit A elegit A*F 84 zaboli
 A stabuli F obsoluit FB absolut A 85 salmosque A ψalmosque F
 86 edificandum B ædif. A 87 quem A quam A* 88 tribuque B
 89 praecinctus A ac pro et FAB 90 intermissione A 91 ingenti
 A ingentis A* præmium A 92 regnauit FB Israhel FA 93 Audite
 rl. B om. omnes F om. Audite omnes A

Glossae TB] 77 uerus] .i. est Patricius B agri] .i. cordis T .i. ager est corpora
 fidelium B 78 semina] .i. semen est præcepta euangelii B 79 prudentium]
 .i. prudentia quasi prouidentia B 80 arat] .i. arid T 81 Christus]
 .i. Christus Grece; Misias Ebreice; Unctus Latine dicitur B illum] .i. Patricium
 T legit] .i. elegit T in terris] .i. in æclesis T uicarium] .i. rechtaire no
 toibgeoir no comarba ar issed adeir Clrine in Epistola de gradibus Romanorum
 conid he uicarius fer bis darsi comitis for in cathraig cén co tl in comit(atu cum
 re]ge; uicarius dei essom T .i. comorba quia Hieronymus dicit in Epistola de
 gradibus Romanorum, conid he uicarius in fer bis dar a essi comitis forsin cathraig
 cén comes a regem. Is e in rex .i. deus. Is e comes .i. Christus. Is e uicarius .i.
 Patricius; bid uicus .i. fích uici .i. ina[d], co ndene uicarius B 82 gemino]
 .i. diabuli et malorum hominum T 84 zabuli] .i. diabuli T .i. zabulus de con-
 siliarius interpretatur B obsoluit] .i. comdenmach B 85 Ymnos] .i. laudes B
 86 tractat] .i. imluaidid T .i. imluaidit salmu et ymnu et abcolips do chuntach
 popui/ De B 87 quam] .i. mor ni chretes (chredes B) legem sacri nominis
 quod est trinitas TB 88 docetque] superuacua est que hic TB + .i. precamus B
 89 Zona] .i. castitate TB praecinctus] .i. imthimelta B diebus] .i. in prosperis T
 noctibus] .i. in aduersis T 90 sine intermissione] Augustinus dicit, Si quis in
 unaquaque hora certa tempora orandi obseruat sine intermissione orat¹. i. celebrat eech
 thratha T Augustinus dicit si in unaquaque die certa tempora celebrationis obserauerit
 sine intermissione orat B sine intermissione quia sancta æclesia
 semper occupatur oratione per eam uicem reddidit omnia quæ deuote agimus
 nos nostro deuota intercessione commendant. non enim uel ipse
 apostolus uel aliquis sanctorum ita posset orationi uacare ut non aliquod
 tempus somno uel cibo uel aliis huiusmodi necessariis impenderet sed quia iusti sine
 intermissione quæ iusta sunt agant. per hoc sine intermissione iusti orant quicunque ab
 oratione ne in peccatum incurrerent cessant T marg. 92 regnabit] .i. regnabit
 Patricius super Scotos in die iudicii; ut dicitur apostolis,² Sedebitis et uos super .xii.
 sedes iudicantes .xii. tribus Israel B super] .i. super animas uidentes deum T

¹ Aug. de Haeres. § 57.

² Mt. xix. 28.

- T] In memoria æterna erit iustus
 ab auditione mala non timebit¹
 Patricii laudes semper dicamus
 ut nos cum illo defendat deus
- 5 Hibernenses omnes clamant ad te pueri
 ueni sancte Patricii saluos nos facere.

FAB] 1 *add. tit.* Oratio B 1, 2 *om.* FA 3 Patrici A dicamus B
 4 semper uiuamus *pro* defendat deus A 5, 6 *om.* AB *in finem*
add. Patricius sanctus episcopus oret pro nobis omnibus | et miseriatur
 protinus peccata quæ commisimus F Patricius aepiscopus oret pro nobis
 omnibus ut deleantur protinus peccata quæ commisimus A

Glossæ T] 1 iustus] .i. Patricius uel unusquisque T 2 ab auditione] .i.
 ite maledicti in ignem æternum T² 4 nos] .i. Hibernenses T

[NOTÆ.]

T] fol. 2 *in sup. marg.*

. . . onis ire parata sunt . . . quia ser . . .
 honorem apud homines . . . testes oculos nominare . . .
 . . . in domu cuiusdam gentilis in monte Elpa co ro'dilgad dia
 . . . in domu gentilis ar tarfas do sacurt di-a muintir som dar
 bo mó . . .

fol. 2b *in sup. marg.*

. xii noctis dominicæ in sepulcro uero xxxvi horis
 . causam xl diebus post resurrectionem dominus apostolis se ostendit
 sepe . que surrexit denique mane uenerunt licet ualde tempore
 . . surrexisse cognouerunt sic ergo ostendum est ut nequis mane
 dominica

¹ Ps. cx.

² Mt. xxv. 41.

[PRAEFATIO IN HYMNUM S. ULTANI.]

T] Christus in nostra. Ninnid Lám-idan *mac Echach*,
 iss-e dorigni hunc ymnum do Brigit ; *no* is Fiac Sleibte dorigne.
 Dicunt alii co mbad Ultan Aird-breccan dognet ; ar is e ro'
 theclamastar ferta Brigitte i n-óen lebor : "audite uirginis
 5 laudes," is e a thossach. Ord aipgitrech fair ; tre rithim *dana*
 dorigned. Tri caibtil and, *ocus* cethri líni cech caibtil, *ocus*
 se sillaba déc cech líne. Dicunt alii co mbad mór in t-imun-
 sa, acht ni faillet sund acht cethri caibtil de .i. in cét chaibtel
ocus na tri caibtil dédencha causa breuitatis.

F] Christus in nostra.

Ninnid Lám-idan *mac Echach*, is e dorigne hunc ymnum do molad
 Brigitte ; *no* is Fiac Slebte ; "audite uirginis laudes" is é a thossach.
No is Ultan Aird-breccan dorigne, do molad Brigitte ; ar iss-e ro'thinóil
 5 ferta Brigitte i n-oen lebor. Ord apgitrech fair ; tria rithim n-oscarda
 doronad. Cethri coibtil and, *ocus* cethri líne cecha coptil, *ocus* se
 sillaba déc cech líne.

[HYMNUS S. ULTANI IN LAUDEM S. BRIGIDAE.]

T] X^{p̄s} in nostra insola quæ uocatur Hibernia
 ostensus est hominibus maximis mirabilibus
 quæ perfecit per felicem celestis uitæ uirginem
 præcellentem pro merito magno in mundi circulo

5 Ymnus iste angelicæ summæque sanctæ Brigitæ
 fari non ualet omnia uirtutum mirabilia
 quæ nostris nunquam auribus si sunt facta audiui-
 mus nisi per istam uirginem Mariæ sanctæ similem

FV] 1 insula V que V 4 præcellentem FV magno merito V
 5 angelica V summa V Brigitæ V 8 Mariæ sanctæ similem *eras. in V*

Glossae T] 7 auribus] .i. ab alia uirgine 8 similem] .i. ar is i Brigit
 Maire na hGoidel

T] Zona sanctæ militiæ sanctos lumbos præcingere
 10 consuevit diurno nocturno quoque studio
 consummato certamine sumpsit palmam uictoriæ [f. 3.
 refulgens magno splendore ut sol in cæli culmine

Audite uirginis laudes sancta quoque merita
 perfectionem quam promisit uiriliter impleuit
 15 Christi matrem se spondit dictis et fecit factis
 Brigita aut amata ueri dei regina

I Brigita sancta sedulo sit in nostro auxilio
 ut mereamur coronam habere ac lætitiā
 in conspectu angelorum in sæcula sæculorum

FV] 9 præcingere V 10 nocturnoque *pro* nocturno quoque V
 12 resplendens *pro* refulgens V celi F 13 laudem V 15 Christi
 matrem se spondit *eras. in* V atque factis fecit F fecit et factis V
 16 Brigida FV ut *pro* aut V
 1 Brigida V sit nostro in auxilio F nostro sit in auxilio V 2 ut mereamur
 habere laudem et gloriam V amen *pro* in sæcula sæculorum V 3 *add.*
 Christi Iesu auctor bonorum et miserere obsecro omnium F

Glossæ T] 9 militiæ] .i. contra diabulum et uitia lumbos] .i. carnales
 uoluntates 11 certamine] .i. mundi præsentis, ut apostolus dicit, Certamen
 bonum certauit, cursum consummaui¹ palmam] .i. premium uictoriæ] .i. ded . . .
 et uicis 12 refulgens] .i. ut dicitur, Fulgebunt iusti sicut sol in regno patris
 eorum.² 13 laudes] uel iura is choir sancta] .i. Brigit and co ro'recrad don
 merita tis 14 perfectionem] commad hé so coir ind line .i. perfectionem
 promisit quam uiriliter implebit 15 dictis] commad he so dana dictis atque factis
 fecit 16 regina] uel et regina.

[NOTA.]

T] fol. 3 *in sup. marg.*
 . . . esse pro peccatorum innotare . . . sententiam itaque licet
 motauerit uoluntatis . . . primæ exitum non motauit; peccauit si
 permanent opera, frustra uoce . . . penitentia uero de Iuda
 scribitur et oratio eius . fiat . in peccatum ut non soli ei non
 . . dare non qui inuenerit proditiōis scelus sed ad primum scelus
 etiam p. . . homicidis scelus
 templo suas et portant cruenta uestimenta sua Ioseph.

¹ 2 Tim. v. 7.² Mt. xiii. 43.

[PRAEFATIO IN HYMNUM S. CUMINEI LONGI.]

T] Celebra Iuda. Cummaini Fota mac Fiachna rí Iar-Mu-
 man, ille fecit hunc ymnum. *Ocus* in Cummain-sin re ingein
 doronai Fiachna hé tre mescai. Et interrogauit Flann, "cuich
 fil ocut?" et dixit, "túi"; et dixit pater, "oportet mori";
 5 "ita fiat," ar ind ingen. Sed quando natus est, do Chill Ite
 ductus est, et ibi relictus est *for* benn chroisse hi cummain
 bic, inde dictus est *Commmain*. Et ibidem nutritus ac doctus
 est, *ocus* ní fess can do tandiu donec uenit mater eius ad
 10 uisitandum eum ad domum abbatis Íta, ar ticed som
 com-menic do-side. Co tanic la and don tig, *ocus* ní rabai
 comarba Ite ifus, et potum postulauit; et mater sua dedit ei
 sínum abbatissæ do ol digi ass, co n-essib dig ass, co ro'chairig
 comarba Ite fuirri-se tabairt in ballain do, *conid* and-sein
 atrubairt se:

15 Na rathaig
 ce dobér dig do'm brathair;
 is mac Fiachna, is hua Fiachna,
 is ingen Fiachna a mathair.

Ro'leg iar-sein i Corcaig, corbo sui; uenit autem postea ad
 20 patrem et ad patriam .i. co hEuganacht Lacha Léin.
 Atberid tra cach, ba cosmail Cummain do Fiachna, inde
 dixit:

ni go dam ci-asbiur:
 is *focus* ar fial ar triur,
 25 is mo shen-athair m'athair,
 mo mathair is í mo fiur.
 ma ro'genair maith de ulc
 is meise adremethaid,
 mo fiur is í mo mathair,
 30 m'athair is é mo shen-athair.

F] 2 is e doronai ymnum istum *pro* ille . . . ymnum 4 boi
pro fil 6 beind chroisi 7 est et *pro* ac 8 co tanic a
 mathair di-a fis do thig comarba ite *pro* donec . . . ita 10 ní rabai
 . . . dedit ei *illeg.* 12 abbatissæ dedit ei dige *om.* co n-essib dig ass
 13 ite 13 furri-se and-sin 14 *om.* se 15 ráthaig 16 bráthair
 17 ua 18 fiachna 19 ro'lég a *pro* i tanic dano ad patrem post *pro*
 uenit . . . patrem 20 euganact locha 21 atbered fiachna
 25 sen-a. 26 siur 28 mese athremethaid 29 mo siur 30 sen-a.

- T] is focus in t-aslonnud :
 am óa-sa do mathar-so ;
 lithir cid mo mathair-se
 for brathair do brathar-so.
- 35 fort-so féin, a [F]iachna, ar tusu féin brathair do brathar.

do'm'araill cairdes fo di
 do síl (Fiach)rach Garrinni :
 sech is óa, is mac dó,
 inti Cummaine d'[F]iachno.

- 40 Tunc Fiachna intellexit filium s(uum) *Commmaine* esse,
ocus iss-e sein doronai in n-immun-sa. *Ocus* is e fath a
 dénma, Cummain dochuaid im-munigin *apostolorum* co cóem-
 sad Domnall mac *Æda meic* Ainmereich cói, do chungid
 dilguda di-a chintaib, ar ní coemnacair cena remi ar dure a
 45 chríde. *Ocus* is e Cummain ropo ammhara do, ar dochuas
 o Domnall co Collum Cille, do iarfaigid do cía no'gebad do
 anmcharait, no in regad cuci-som fein sair? Unde dixit
Colum Cille :

- 50 in sui doroiga a ndes,
 is ocai fugeba a les :
 do'bra Cummain co a thech,
 do hú alaind Anmereich.

- ocus* is e Cummain rotherchanad ann-sein. In tan *imorro*
 dochuaid *Commmain* do fis scel Domnaill, iar ndenam ind
 55 immuin, is ann ro'boi Domnall o[c] coi a chinad isin tig.
 Tunc dixit *Commmain*, "indosa," et reliqua, *ocus* is ann-sein
 ro'la de in mbrat corcra ro'boi tarais .i. brat doronai a mathair
 do .i. Lann. Tunc dixit *Commmain* :

- 60 a ri sen
 nacha'm'reilce-sa re'm thail
 emid Domnall e na gab
 brattan Lanne finnc fair.

F] 33 lither 35 .i. fort-so féin a fiachnai ar is tussu 36 cardes
 fa di 39 indí chummain do fiachnó 40 intellexit suum cummain
 41 iss hésin is hé 42 na a-apstal pro apostolorum coemsed
 43 ainmirech 43 chuingid 44 coemnecair om. cena 45 ar is
 hé cummain rop pro *ocus* is e cummain ropo dó 46 colum cille di
 iarfaigid cia 47 d'anmchairait chuci-som 49 doroega 50 ace
 pro ocai 52 do ua alaind ainmirech 53 is hé cummain rother-
 chanad and-sin 53 din pro imorro 55 immain is and i coi
 56 innósa is and-sein rolá de in brat 57 tharis 58 dó .i. land
 59 rí 60 thoil 61 domnaill enad gab (ga man. post.) 62 brattan

T] Is aire dochuaid im-munigin apostolorum, ocus doronai
Domnall cói a chinad iar-sen, co n-erbairt Cummaine :

65 innósa
ro'fitir Domnall rig ósa ; (i. dia uasa)
is e a fó in fó thall
ni se a fo in fó-sa.

In tempore autem Domnaill meic Æda meic Anmerech
70 doronad ; tre rithim uero fecit, ocus da líne cech caibtil, ocus
da sillai^b dæc cech líne ; for canóin fátha ro'fóthaiged
'celebra Iuda festiuitates tuas'¹ ; i nDaire Calcaig dorónad in
t-immun-sa.

[HYMNUS S. CUMINEI LONGI IN LAUDEM
APOSTOLORUM.]

T] C Elebra Iuda festa Christi gaudia
apostulorum exultans memoria
Clauculari Petri primi pastoris
piscium rete euangelii captoris
5 Pauli gentium egregi preceptoris
uasis electi Israhelis seminis
alleluia [fol. 3b.]

F] 63 apstal 64 iar-sein 65 innossa 66 ríg 67 is sé
68 ni hé a fó 69 uel æda slane pro meic anmerech 70 autem
dorónad pro uero fecit 70 cecha cobtil 71 dæc 71 atha
pro fátha .i. celebrá 72 chaltaig 73 imun
2 post memoria add. alleluia 5 egregii

Glossae T.] 1 celebra] .i. prædica Iuda] .i. confessio² uel æclesia. necessitas
metri tuc sund Iuda sech Iudea 2 apostulorum] .i. misorum memoria] ablatius
3 clauculari] .i. subauditur hic exultans memoria ; (et in marg.) unde diriuatur hoc
nomen, ni ansa, ondí as clauis ; clauicula uad-side, ris far-side co ndenand claucularis, us
fair-side ocus .s. de, co ndenand claucularius de ; ocus is cubaid a fail hic, quod dixit
Christus, Tu es Petrus et super hanc petram edificabo æclesiam meam et tibi dabo
clauis regni celorum.³ Petrus agnoscens (interpretatur) eo quod Christum agnouit
quando interrogauit Christus de Petro, quem uos me dicitis esse, et dixit ei. tu es
Christus filius Dei uiui.⁴ Simon aliud nomen est Petro quod interpretatur oboediens,⁵
(eo quod) oboediuit Christo usque ad mortem, mortem autem crucis ; uel desoluens
interpretatur eo quod desoluebat reos a penis. Petrus et Andreas et Pilippus ex una
ciuitate que uocatur Bezaida fuerunt, et hi primi ex omnibus apostolis deo credid-
erunt. 5 Pauli] Paulus, humilis uel mitis ; ex tribu Benjamin ortus est, nutri-
tus uero in Tarso in Cilicia 6 alleluia] in sup. marg. . in forbu cech (rainn . . .)
interpretatur, Laudate dominum, uel Laus tibi Domine, uel Saluum me fac Domine.
Moises primus usus est alleluia, decantans contra Amalech in deserto, extensis
manibus ad celum a mane usque ad uesperam et sic deletus est Amalech a filiis Israel.
et postea (Dauid) cantauit apud Ebreos alleluia, causa timoris, uidens bestiam in
Tabor et Hermon, et iterum propter timorem Abisolon filii sui cantauit. . . .

¹ Nahum i. 15.
Mt. xvi. 16.

² Hieron. de nom. Hebr. p. 12.

³ Mt. xvi. 18.

⁵ Hieron. de nom. Hebr. p. 103.

- T] Andreæ atque precamur egregia
 pasi pro Christi fide aduocamina alleluia
- 10 Iacobique consubrini domini
 preces adiuuent in scammate sæculi alleluia
- Iohannis sacri electi ab infantia
 qui accumbebat sponsi inter ubera alleluia
- Oris lampadis eloquentis Pilippi
 opem oremus prole cum peruigili alleluia
- 15 Bartholomei impendamus nutibus
 nati pendentis æquora in nubibus alleluia
- Tomæ tendentis partes inter Parthiæ
 nos illuminet abyssus scientiæ alleluia
- 20 Mathei quoque fiscali a munere
 donati Christum sequentis præpropere alleluia

F] 11 lecti

Glossae T] 7 Andreæ] .i. uirilis interpretatur, cruce item pasus est 8 aduoca-
mina] .i. na togarmanna *no* na fortachta 9 Iacobi] .i. Zebedei filius qui subplantator
uitiorum.¹ gladio occisus est sub Herode tetrarcha, qui primus apostolorum pasus est
consubrini] *in sinistr. marg.* (Matres) Iacobi et Iohannis (apostoli) Jesu sorores fuerunt
unde consubrini Domini dicti sunt 10 scammate] .i. isind roi *no* isind ergail
11 Iohannis] .i. gratia Dei uel in quo gratia interpretatur.² subaudi, adiuuent
preces. hic solus ex omnibus discipulis euasit sine martirio a sæculo et dormiuit in pace.
12 accumbebat] in Cannan Galileæ sponsi] .i. Christi 13 oris] .i. os lampadis
interpretatur³ .i. ar a heólcha *ocus* ar ebas a erlabra Pilippi] .i. Pilippi dechoin sein
ocus is e sein ármes Cummain inter apostolos; qui in (Hiera)polis ciuitate sepultus est;
incertum est autem utrum gladio an cruce occisus est 14 oremus] imperatiui
prole] .i. tres filias habuit profetantes in nouo testamento 15 Bartholomei] .i.
filius suspendentis aquas interpretatur⁴ impendamus] .i. ernem preces 16 nati]
.i. *mac* Dé iar fíir astas na usc' isna nélaib; it e na usc' iar sians na *forcetla*; it e *imorro*
ind níul in *forcetlaide*. hic gladio occisus est nubibus] .i. potestatibus 17 Tomæ]
.i. qui dicitur Didimus; abusus scientiæ interpretatur⁵; gladio occisus est et corpus eius
in Edisa ciuitate est Parthiæ] Parthia nomen (regionis) in oriente 19 Mathei] .i.
donatus gratia interpretatur.⁶ quoque] subauditur petamus precem. fiscali] .i. in
(m)áin-chista (quia) fiscus (inuenitur) .i. . . . fiscalis uel fiscalis cista, *no' (fe)da(d) cista*
.i. *ic tobuc[h]* cisa do rig in domuin *no'bid*

Hieron. *de nom. Hebr.* p. 91.
Ibid. p. 99

² *Ibid.* p. 101.
⁵ *Ibid.* p. 93.

³ *Ibid.* p. 95.
⁶ *Ibid.* p. 92.

- T] Atque itidem Iacobi cominus
precem petamus subnixa alterius alleluia
- Tatheï tota famosi per tellura
Abgoro misi Iesu cum epistola alleluia
- 25 Simonis dicti suapte Cannanei
stolam qui tinxit agni dei sanguine alleluia
- Sorte præelecti Madiani meritis
siti locemur cælorum in editis alleluia
- 30 Marci excelsi mandata iustitiæ
annuntiantis Christum Alaxandriæ alleluia
- Medici ueri Lucæ euangelizæ
agnum sequentis uirginali honore alleluia
- Patrici patris obsecremus merita
ut deo digna perpetremus opera alleluia [f. 4.]
- 35 Sancti Zefani primi atque martiris
pro inimicis rogantis cum suspiris alleluia

F] 24 abagro 26 sanguine 27 prelecti 28 celorum
30 Alexandriæ 33 Patricii 35 Stephani martyris

Glossæ T] 21 Iacobi] .i. Alphe Iacobi cominus] .i. cind[jud] fair frisinn Iacob
toisech cominus] .i. Christo 22 subnixa] .i. dedenchu tanic co Crist quam
predictus *ocus* sund ro'gabtha in Hierusalem 23 Tatheï] .i. cultor cordis inter-
pretatur.¹ idem et Iudas frater Iacobi Alpheï tellura] .i. tarsna huillib talmannaib ar
sen tra feb no'scribenn et sic scribitur recte per tellura .i. rura 24 Abgoro] .i. datiuus
epistola] .i. Beatus es; nescimus qua morte mortuus est *et in sinistr. marg.* errat hic
Cummain, quia Tatheus portauit epistolam ad Abgarum; sed Annanias cursor ac seruus
Abgari portauit et reportauit; et ipse Tatheus postea predicauit ei fidem .i. Abgaro, ut
historia æclesiastica narrat 25 Simonis] .i. oboediens interpretatur² suapte] in sua
regione uel sua ciuitate *ocus sillab* tortormaig hic, -pte Cannanei] .i. stelus interpreta-
tur³; et a Channa uico dictus est (ubi) Christus aquam in uinum conuertit 26 tinxit]
.i. carnem suam in passionem Christi tinxit 27 Sorte] .i. in locum Iude Madi-
ni] .i. donum Dei uel iudicium Dei interpretatur⁴ 28 siti] .i. positi locemur] .i. co'n-
ortinóltar editis] .i. in templis .i. in secretis .i. in excelsis uel in celis 29 Marci]
Marcus excelsus interpretatur⁵; subaudi petamus opem. 30 annuntiantis] .i.
predicantis Alaxandriæ] .i. aduerbium 31 Lucæ] .i. ipse consurgens inter-
pretatur⁶ 32 uirginali] .i. quia uirgo fuit. hic Sirus natione 33 patris] .i.
nostri 35 Zefani] .i. norma Ebreice, coronatus Grece.⁷ qui fuit primus martir
noui testamenti post Christum 36 rogantis] .i. dicentis, Domine Iesu ne statuas
illis hoc in peccatum⁸

¹ Hieron. *de nom. Hebr.* p. 91.

⁴ Hieron. *de nom. Hebr.* p. 102.

⁷ *Ibid.* p. 104; cf. Isid. *Etym.* vii. 11.

² *Ibid.* p. 103.

⁵ *Ibid.*

³ Hieron. *Comm. in Mt.* p. 57

⁶ *Ibid.* p. 108.

⁸ Acts vii. 60

- T] Horum sanctorum bina septim ualida
fiant pro nobis scutata suffragia alleluia
- 40 Quibus ignita demonum iacula
posunt extingi ut per propugnacula alleluia
- Inuitiata quo feramus pectora
regi regnanti ab æuo in sæcula alleluia
- Gloria patri atque unigenito
simul regnanti spiritu cum agio alleluia
- 45 Nimis honorati sunt amici tui deus
nimis confortatus est principatus eorum¹ alleluia
Celebra Iuda festa Christi gaudia apostolorum
- 1 Exaudi nos deus per merita apostolorum optima
ut deleantur pessima nostra peccata plurima
Per merita et orationes intercessionisque
sancti Petri et Pauli et Patricii et ceterorum
- 5 apostolorum ac martirum omnium
sanctorum propitietur nobis dominus

F] 37 octo *pro* septim 40 possunt 42 secula
47 *om.* Iuda apostolorum *om.* *vv.* 3-6

Glossae T] 37 septim] .i. xiiii in dá apstal déc .i. Paulus et Stefanus
quamuis non sit apostolus, *ocus* co na had hé Cummaine doberad Marcum et
Lucam híc ; no masu hé dorat, is .i. ualida as maith and 40 per pro-
pugnacula] .i. amal bid tre ermúru ; *no* tre cath-cliatha 41 quo] co 42 ab
æuo] .i. a principio 44 cum agio] .i. cum sancto qui agius Grece sanctus Latine
dicitur ut agiographa .i. sancta scriptura 45 honorati] .i. ab omnibus amici]
amicus dictus est quasi animi æquus, qui æqualis nobis uoluntate coniungitur
46 confortatus] .i. bonis operibus eorum].i. apostolorum

[NOTA.]

T] fol. 4 *in sup. marg.*
. . . magna . . . et spatiosa domus est atrium quod addantur
ei iii porticus extrinsecus.² in hoc diuersitas x apostolorum et Petri est,
illi fugiunt quanquam procul tamen sequitur saluatorem et ideo soli
principatui eligitur. Amen, dico uobis, quæcunque alligaueritis super
terram erunt ligata et in celo et rl.³ Augustinus. hic ostenditur quod
non potestas alligandi et soluendi datur Petro, sed peritia usquequo
sciat quis alligandus et soluendus sit. Tribunal eo quod ibi (gradibus)
conscendunt tribus.⁴

¹ Ps. cxxxviii. 17.

² Hrab. Maur. *De Universo* xiv. 20.
⁴ Cf. Hrab. Maur. *De Universo* xiv. 21.

³ Mt. xvi. 19

[PRAEFATIO IN HYMNUM S. MUGINTII.]

T] Parce domine. Múgint fecit hunc hymnum hi Futerna.
 Causa .i. Finnen Maige Bile exit do foglaím co Mugint, *ocus*
 Rióc *ocus* Talmach et ceteri alii secum. Drust rex Bretan
 tunc et habuit filiam .i. Drusticc nomen eius, et dedit eam
 5 legendo co Mugint. Et amauit illa Rióc, et dixit Finniano:
 tribuam tibi omnes libros quos habet Mugint scribendum si
 Rióc dedisses mihi in matrimonium. Et misit Finnén
 Talmach ad se illa nocte in formam Rióc; et cognouit eam,
 et inde conceptus ac natus est Lonán Treote. Sed Drusticc
 10 estimauit quod Rióc eam cognouit, et dixit quod Rióc pater
 esset filii; sed falsum est, quia Rióc uirgo fuit. Iratus est
 Mugint tunc et misit quendam puerum in templum, et dixit
 ei: si quis prius in hác nocte ueniat ad te in templum, percutere
 eum secure. Ideo dixit qui[a] prius Finnianus pergebat ad
 15 templum. Sed tamen illa nocte domino instigante ipse Mugint
 prius ecclesiae peruenit; et percussit eum puer, profeta
 dicente: "conuertetur dolor eius in caput eius, et in uerticem
 ipsius iniquitas eius descendet."¹ Et tunc dixit Mugint
 'parce,' quia putauit inimicos populum populari; no comad
 20 aire dogneth in immu(n-sa), ar na tarta a chin *for* in popul.
 Uel Ambrosius fecit, dia mbái i ngalur. Uel David fecit, ut
 alii dicunt, sed non uerum; *acht* is huad tucad, 'díc angelo
 tuo percutienti' usque 'populo tuo.'

F] 1 Mugeint 2 finnén exiit 3 *om.* ceteri 4 *om.* .i.
 Drustic 5 *om.* illa 6 *om.* quos habet Mugint 7 in
 matrimonium uel in coniugium 8 *om.* illa Rióc 9 et *pro*
 ac *om.* est 9 Distric 10 *om.* estimauit et ba Rióc
 pater eius *pro* quod Rióc pater esset filii 11 *om.* iratus et
 12 Mugint *pro* quendam ad *pro* in 13 primus *pro* prius *om.* in
 templum 14 ad te *pro* secure primus pergebat Finnianus antea *pro*
 prius templum 15 *om.* domino instigante 16 æclesiæ
 16-18 *om.* profeta descendet 19 *om.* Mugint 20 in n-
 immun-sa 21 mboi 22 is úad 23 *om.* percutienti 23 *add in fin*
 co tanic *tra* buadir mor dó fo deoid *conid* ed tarfás dó námait ic inret in
 phopuil co ndeochaid im-muinigin in choimded do sóerad in phopuil ar a
 namtiu, *conid* and-sin dorone 'parce domine.' *no* dno commad aire dogneth
 in n-immun-s[a] ut diximus ar na tarta a chin-som *for* in popul.

¹ Ps. vii. 17.

[HYMNUS S. MUGINTII.]

- T] **P**Arce domine parce populo tuo¹ quem redemisti
 Christe sanguine tuo et non in æternum irasceris
 nobis.
 /Deprecamur te domine in omni misericordia [fol. 4b.
 5 tua ut auferatur furor tuus et ira tua a ciuitate ista et
 de domu sancta tua.² Quoniam peccauimus peccaui-
 mus tibi domine et tu iratus es nobis et non est
 qui effugiat manum tuam.³ Sed supplicemus ut
 ueniat super nos misericordia tua domine qui in
 10 Ninuén pepercisti inuocantes dominum. Exclame-
 mus ut respicias populum tuum conculcatum et dolen-
 tem et protegas templum sanctum tuum ne ab impiis
 contaminetur et miserearis nimis afflictæ ciuitati tuæ.
 Exclamemus omnes ad dominum dicentes,
 15 Peccauimus tibi domine peccauimus, patientiam habe
 in nobis et erue nos a malis quæ quotidie crescunt
 super nos. Dimitte domine peccata populi tui secun-
 dum multitudinem misericordiæ tuæ.
 Propitius fuisti patribus nostris propitius esto nobis et
 20 implebitur gloria tua in uniuersa tua. Recordare⁴
 domine, dic angelo tuo percutienti populum tuum,
 sufficit. Contene manum tuam, et cesset interfectio
 quæ grassatur in populo ut non perdas omnem animam
 uiuentem.

F] 2 irascaris 8 et *pro* ut 12 *om.* et *ante* protegas 13 ciuitatis
 16 cotidie 19 sicut propitius fuisti *pro* propitius fuisti 20 impleatur
 uniuersa terra 22 contine 23 grasatur et *pro* ut

Glossæ T] 10 Ninuén] .i. Ninué ciuitas magna fuit itineris trium dierum, quæ
 egit penitentiam in prædicatione Ionæ profetæ et sic liberata est. *et in sinistr. marg.*
 Ninuen pulchra interpretatur⁵ (iucundum significat; alii ex nomine Nini Beli filii
 Ninum urbem coniderunt magnoam quam Ebrei Ninuén appellant.

¹ Ioel ii. 17.² 2 Reg. xxiv. 16, 21³ cf. Dan. ix. 16.⁴ Tobit xiii. 2.⁵ Hieron. de nom. Hebr. p. 14.

T] Exurge domine adiuua nos et redime nos propter
nomen tuum

1 Parce domine peccantibus
 ignosce penitentibus
 miserere nobis te rogantibus
 saluator omnium Christe
5 respice in nos Iesu et miserere. Amen.

F] 26 *add. in finem* Parce domine
3 *om. nobis* 5 *om. in om. amen*

[NOTA.]

T] fol. 4b *in sup. marg.*
 inspiratione abiit die secus
 Augustinum, qui uult . . . in omni quod amat et ira possi-
 tus corde cum Christo habitat . . . processit caput eius sic Christia-
 nus præuidit cor eius quomodo in itura
 sunt quo sic et caro si itura est quo nunc
 . . hominis eamus ergo de qua totum
 mundum erit aliud.

[PRAEFATIO IN HYMNUM S. COLMANI.]

T] SÉN De. Colmán mac hui Chluasaig, fer legind Corcaige, is e dorigue in n-immun-sa di-a sóerad ar in m̄buidechair ro'bóe ir-remis mac n-Oeda Sláne. Ar roptar imda doine i nHerinn in tan-sein, *ocus* rob e a n-immed con na roichtis acht
 5 trí nói immaire do cech fír i nHerinn .i. a nói do móin, *ocus* a nói do min, *ocus* a nói do chaill; co ro'throiscset maithe fer n-Erenn im meic n-Óida Sláne *ocus* im Fechine Fabair *ocus* im (Ailer)án *ocus* im Manchan Leith *ocus* im sochaide archena, im huatigud na ndoine, ar dodechaid tercca bíd ann ar a
 10 n-immed; conid aire-sein tuccad in buidechair forru, conid de atbathatar meicc Æda Sláne isin bliadain-sin, *ocus* na sruithe ro'ráidsem, et alii multi. Dicunt alii combad Cholman dogneth uile; atberat fairenn aile na dernai acht da rann de nammá, *ocus* in scol di-a dénaím (o-sin) immach .i.
 15 leth-rann /cech fír dib. I Corcaig dorigned, i n-amseir [fol. 5. da macc Æda Sláne .i. Blaithmac *ocus* Diarmait. Is e *immorro* tuccait a dénma: teidm mór do'ratad for fíru Herinn .i. in Bude Connaill, co ro'sirestar Herenn hule, *ocus* co na farcaib acht cech tres dune i nHerinn i mbethaid; *ocus* conid di-a
 20 n-anacul co n-a scoil doróne ar in teidm-sen Colman in n-immun-sa. *Ocus* is ann do'rola do-som a denam, in tan ro'rhinscanastar ascnam co araile inse mara Herenn amaig, for teched in tedma-sa, combetis .ix. tonna eturru *ocus* tír, ar ní tic teidm tarais innunn, ut ferunt periti; co ro'iarfaig araile
 25 don scoil Cholman 'cia sen i tarla doib dul for set,' conid ann-sein atrubairt Colmán, 'cia sén on tra,' ol seissom, 'acht sén Dé?' Ar iss-ed ro'rhrialsat-som, dul for insib mara immach, for teched res[in] n̄galur.

F] SÉN De. Colman mac ui Chluasaig fer legind Corcaige, dorone in n-immun-sa *ocus* a scol immalle fris; *ocus* commad lethrand cech fír foe-sin. No is a oenur doróne in n-immun. Is he *immorro* a loc, otha in n-inse co Corcaig corice in n-inse di-a ndechatar
 5 for teched in tedma. I n-amsir *immorro* da mac Æda Sláne dorónad .i. Blathmac *ocus* Diarmait. Is he *immorro* tucait a denma: teidm mór do'ratat for fíru Érend .i. in Buide Condaill co ro'indrestar Hérend uile, *ocus* co na farcaib acht cech thres duine i nHerind uile i mbethaid; *ocus* conid de atbathatar meic Æda Sláne *ocus* atbath
 10 Fechéne Fobair, et alii multi clerici et reges in eodem anno perierunt. *Ocus* conid di-a n-anacul co n-a scoil doróne ar in teidm-sin Colman in n-imunsa, *ocus* is and doralá do-som a denom, in tan ro'tinscanastar ascnam co araile indse mara co mbetis .ix. tonna etarru *ocus* tír, ar ní thic teidm dar nói tonna, ut ferunt periti. Co ro'iarfaig araile do'n
 15 scoil do Colman, cia sen i tarla doib dul for set? Conid and atrubairt Colman, cia sén tra, ol se-seom, acht sén Dé.

[HYMNUS S. COLMANI MIC UI CLUASAIGH.]

T] S Én Dé do'n'fe *for* don'te, *mac* Maire ro'n'feladar
for a oessam dún in- *cia* tiasam cain-temadar.
 nocht,

Itir foss no utmaile,
 ruire nime fri cech tress,

5 Itge Abeil meic Adaim,
 ro'n'soerat ar dian-galar,

Noe *ocus* Abraham,
 immu'n'tisat ar tedmaim,

Ailme athair tri cethrur
 10 ro'n'sóerat a n-ernaigthi

Snaidsi'um Moisi deg-tuisech
 Iesu, Aaron *mac* Amra,

Iob cosna fochaidib
 fáthi Fiadat ro'n'anset

itir suide no sessam,
 iss-ed attach adessam.

Heli, Enoc, di-ar cobair,
 secip leth fon mbith fogair.

Isac in *mac* adamra,
 nacha'n'tairle adamna.

ocus Ioseph a n-uas(er),
 co rig n-il-ainglech n-uasal.

ro'n'snaid tria rubrum maire,
 Daud in gilla dána.

sech na nemi ro'n'snada,
 la secht *mac*cu Mocaba.

F] 1 té 'felathar 2 oesam thisam 3 eter fos eter essam
 4 ruri tres 5 Abéil Ele 6 bith 8 immo'n'tesat thed-
 maim 'tarle 9 anóser 11 Moysi deg-thóisech dria mare
 12 Iessu 13 fochadib neme 'snade 14. 'ainset Mochaba

Glossae TF] 1 don'te] .i. ro'n'fua leis T do'n'fua leis cip e leth tiasam F
 fordoante] forund de .i. ti forn (*for*nn F) TF ronfeladar] .i. ro'n'fialadar F + do'rata
 a fial torund (fial torond F) di-ar ditin TF 2 oessam] *for* a oessitin T oesitin F
 innocht] .i. in nocte tribulationis T a nocte, dictum est, quia in nocte ambulauerant ut
 . . . quidam, *no* in tempore tribulationis et ain . . . tis furri-side F
 cia] .i. cepé leth tiasam T .i. secip e leth F cain] .i. alaind T temadar] .i. *co*
 ro'emdar sinn di-ar ditin .i. doné ar nditin T .i. don fem(adar), do'n'dithne tar a doen
 . . . i. ditinus F 3 foss] .i. cid fossidecht T cid i fosidech F utmaile]
 cid *for* imtecht TF 4 ruire] .i. rori TF fri] .i. contra TF ades-am] .i. atchimit
 TF 5 itge] .i. guidmit TF^{mg} Abeil] .i. luctus¹ TF^{mg} Adaim] .i. terrenus
 uel terrigena uel terra rubra interpretatur² TF^{mg} 6 dian-galar] .i. ar in galar
 ndian TF + .i. ar in mbude Connaill T + .i. . . ar in . . . huide F fogair]
 .i. fograiges .i. doné tomathium T .i. fogur res . . . F 7 Noe] noe consolatio
 interpretatur, quia per ipsum mundus consolatus est in reparatione hominum³ TF^{mg} F^{mg}
 Abraham] .i. pater excelsus interpretatur⁴ TF^{mg} Isac] .i. risus interpretatur⁵ TF
 adamra] .i. quia per miraculum datus est TF immuntisat] .i. tsat immund T
 adamna] .i. adamni .i. gorta .i. quia per Adam (illum F) uenit dolor TF^{mg} 9 athair]
 i. Iacob TF^{mg} + subplantator interpretatur⁶ F^{mg} tri cethrur] .i. xii. patriarchae T tri
 cethrar fer F Ioseph] .i. augmentum interpretatur⁷ T anuas(er)] anusal
 .i. fer T anusal fer F 10 il-ainglech] .i. quia multos angelos tenet TF
 11 snaidium] .i. ro'n'snade sund (sind F) TF Moisi] .i. aquaticus interpretatur
 quia de Nilo flumine (*om* F) sumptus est⁸ TF^{mg} ro'n'snaid] .i. populum Israel TF
 12 Iesu] .i. mac Nún TF^{mg} + Iesu Ebreice sed . . . F^{mg} Aaron] .i.
 mons fortitudinis interpretatur⁹ TF Daud] .i. fortis manus interpretatur¹⁰ TF
 13 Iob] .i. dolens interpretatur¹¹ TF 14 Fiadat] .i. fiada .i. fo dia .i. dia maith
 T .i. fiada .i. fia .i. dia da *ocus* fo .i. maith F

¹ Hieron. *de nom. Hebr.* p. 4.

² *Ibid.* p. 5.

³ Cf. *Ibid.* p. 96.

⁴ *Ibid.* p. 5.

⁵ *Ibid.* p. 12.

⁶ *Ibid.* p. 12.

⁷ *Ibid.* p. 12.

⁸ *Ibid.* p. 21.

⁹ *Ibid.* p. 18.

¹⁰ *Ibid.* p. 53.

¹¹ *Ibid.* p. 88.

| | |
|-------------------------------|-------------------------------|
| T] Eoin baptaist adsluinnem, | rop ditiu dún, rop snadud, |
| Iesu co n[-a] apstalaib | rop di-ar cobair fri gábud. |
| Maire Ioseph do'n'ringrat | et spiritus Stefani, |
| as cach ing do'n'forsaice | taithmet anma Ignati. |
| Cech martir, cech dithrubach, | cech noeb ro'bai hi ngenmnai, |
| 20 rop sciath dún di-ar n-im- | rop saiget huan fri demnai. |
| degail | |
| Regem regum rogamus | in nostris sermonibus |
| anacht Noe a luchtlach | diluui temporibus |
| Melchisedech rex Salem | incerto de semine |
| /ro'n'soerat a airnigthe | ab omni formidine. [fol. 5b. |

F] 15 Iohain baptaist 16 Isu co n-a 17 do'ringrat *ocus pro et*
 Stephani 18 dor'forsaigset Ignatii 19 cach cach dibtrobach
 ro'boi .i. genmna 20 rob uain demna 22 luctluct diluuii
 24 ernaigthe

Glossae TF] 15 Eoin] .i. in quo gratia interpretatur¹ T Iohan .i. Iohannes, in Deo gratia, uel Iohannes, dei gratia F^{mg} baptaist] .i. quia Christum baptizauit (baptizauit F) TF + uel quia primus homines baptizauit F adsluinnem] .i. asluindmeit ar cardes fris in hac laude T 16 apstalaib] apostolus Grece, missus interpretatur Latine TF rop] .i. tísat (tísad F) di-ar cobair TF 17 Maire] .i. stilla uel stella maris interpretatur² T^{mg}F Ioseph] .i. aite Iesu TF do'n'ringrat] .i. ro'n'tograt di-ar n-anacul T .i. ro'n'tograt *no ro'n'anmnet F* spiritus] .i. anima uel gratia eius T Stefani] .i. coronatus interpretatur TF 18 do'n'forsaice] .i. ro'n'fuaclaice T .i. do'n'fuaclaice F taithmet] .i. foraitmet TF Ignati] .i. Ignatius episcopus secundus post Petrum in Antiochia primus et passus sub Traiano imperatore. Ignatius a leonibus et aliis bestiis T successor Petri in Ignatius sicut ad dendi praesentes ites ad fidem per suas discipulos multos. Traianus .i. rex Romanorum et totius mundi legato secum ad sede causam sibi fidei praedicandae ducentes missi ei praedicandi ad se fidem trahenti regem uelle eum dare bestiis et se dicere uenisse sed ille negauit dicerent dicens quid si frangitur quia ego fidentibus et inde ductus est ad regem successor eius in Roma fuit uita Petri fuerunt F^{mg} 19 martir] .i. pro deo TF + .i. testis interpretatur F dithrubach] .i. pro deo TF + beos F noeb] .i. pro deo T 21 nostris] .i. in Scotica lingua uel huius ymni T 22 anacht] .i. in ri ro'anacht TF luchtlach] .i. a lucht locha *no a lucht dub* .i. Noe cum suis tribus filiis et .iiii. uxores eorum T .i. al-lucht locha *no a lucht luath* dub *no a l(u)cht* F^{mg} 23 Melchisedech] .i. rex iustitiae interpretatur³ T rex Salem] Hieronymus: aiunt Ebrei hunc esse Sem filium Noe, et supputantes annos uitae ipsius .cccc. ostendunt eum usque ad Isaac uixisse.⁴ Alii hunc esse quandam Cannaneum et ignotum cuius Ebrei genealogiam ignorant. Secundum autem Augustinum et Origenem, non homo fuit sed angelus domini: homo sine patre et sine matre et sine genealogia esse non potest⁵ T is i cetfaid na n-Ebraide commad he genealogia angelus F^{mg} Salem] Hieronymus: Salem non, ut Iosephus et nostrorum omnes arbitrantur, idem est et Hierusalem, sed oppidum iuxta Scithopolim quod appellatur Salem, et dicitur uenisse Iacob in Salem ciuitatem regionis Sichem quae est in terra Chanaan⁶ T^{mg} .i. fuit Salem nomen ciuitatis F iss-i immorro cetfaid na n-Ebraide conid i-sund *ocus Hierusalem: iss-i immorro cetfaid* srotha Iordanen, *ocus innti ro'boi Melchisedek* F^{mg}

¹ Hieron. de nom. Hebr. p. 91.

² Ibid. p. 92.

³ Ibid. p. 14.

⁴ Cf. Hieron. Quastt. Hebr. in Gen. xiv. 18.

⁵ Cf. Aug. Quastt. in Heptat. l. 74.

⁶ Hieron. Epist. 73 ad Euangelum.

T] Soter soeras Loth di thein, qui per sæcula habetur,
 ut nos omnes precamur liberare dignetur.

Abram de Ur na Galdai, snaisi'unn ruri ro'n'snada,
 soers'um soeras in popul limpa fontis i nGaba.

Ruri anacht tri maccu a surnn tened co ruadi,
 30 ro'nn'ain amal ro'anacht Dauid de manu Gólaí.

Flaithem nime locharnaig ar'don'roigse di-ar trógi
 nat leic suum profetam ulli leonum ori.

F] 25 secula 27 Abraam Calda snaisi'um 28 sóerais limpha
 29 surnd cor-rodí 31 flathem lócharnaig ar'dond'rósgset 32 nad
 prophetam

Glossae TF] 25 Soter].i. Ebreice Iesus T^{mg} + Grece . . saluator Latine T^{mg}F + interpretatur F soeras].i. ro'soerastar TF Loth].i. declinans interpretatur.¹
 Loth mac Aran míc Thara frater Sarra (Sarrai F) TF 27 Abram].i. pater excelsus interpretatur,² Abba enim pater dicitur, ram excelsus; Abraham pater multarum interpretatur, et subaudi gentium T a celis hic F . . . et subaudi . .
 . . F^{mg} Ur] in Ebreo habetur in Ur Chethisim .i. in igne Caldeorum. Tradunt autem Ebrei ex hac occasione istiusmodi fabulam, quod Abraham in ignem misus est quia ignem adorare noluerit quem Caldei colunt, et dei auxilio liberatus, de idolatrie igne profugerit; quod in sequentibus scribitur egressum esse Tharan cum sobole sua de regione Caldeorum, pro quo in Ebreo habetur 'de incendio Caldeorum,' et misus est Aram adhuc ante conspectum patris sui Thara in igne Caldeorum quod uidelicet ignem nollens adorare igne consumptus est. Loquitur autem dominus postea ad Abram dicens, Ego sum qui eduxi te de igne Caldeorum³ T^{mg} Galdai] na Calda .i. Caldei dicti quasi cassi .i. o Cased mac Nachor míc Thara .i. a filio fratris Abraham, de Ur . . . Abraham apud illos F^{mg} snaisi'um] ro'n'snade sind F 28 soersum] ro'soera sinn T ro'soerad sind F limpa] othoin T ablatius TF Gaba].i. isin gábud i rabatar sine aqua quando uenit ex Egipto T .i. isin gabud ir-rabatar isin dithrub super aqua, in tan tanic in popul a hEgept; no, commad Gaba ainm ind lui: ir-rabatar tunc sine aqua; no, in tan ro'boi Samuél mac Elcanna i toisigecht in popul atberar so: Filistina tancatar cucu for sluagud co tangatar meic Israel isna loccaib as Gaba ocus Masfad, et unde hic i nGabai, ocus ro'throiscsetar meic Israel and-sen, ocus do'rat Samuel usce illustrationis tarsiú, et unde dicitur limpha, ocus ro'memaid re Samuel ocus re maccaib Israel for Filistinaib F^{mg} 29 ruri].i. ro-rí T anacht].i. ro'angestar T tri maccu] in anno primo regni Nabcodonosor regis Babilonie uenit in Hierusalem et inuasit eam; in anno uero tertio Iochim regis Iuda dixit Daniel et tres pueri in Babilonem ducti sunt et alii multi secum; et ait rex preposito iunachorum, Arphanas nomine, ut doceret alios pueros de filiis Israel et de semine regio et de filiis tirannorum pueros decoros, ut ministrarent ei post peritiam Caldeæ lingæ. Tri meic F^{mg} .i. Sedrac, Misac, Abdinago (Abdenago F) TF haec sunt Caldea F nomina eorum TF apud Caldeos T Annanias, Azarias, Misael TF autem Ebreica F nomina eorum TF apud Ebreos; et in igne misi sunt quia noluerunt adorare formam Nabcodonosor T 31 flaithem].i. flaith éim (ém F) TF locharnaig].i. solusta T solustai F ar'don'roigse].i. ar'ro'aichise TF 32 profetam].i. Daniele, qui bis in Babilonia traditus est leonibus et fuit cum eis in lacu leonum per ebdomadam plenam sine cibo T

¹ Hieron. de nom. Hebr. p. 13.² Hieron. Quæstt. Hebr. in Gen. xi. 28.³ Ibid. p. 5.

| | |
|---|--|
| T] Amal foedes in aingel do'roiter dún di-ar fortacht, | tarslaic Petrum a slabreid, rop reid remunn cech n-amreid. |
| 35 Di-ar Fiadat ro'n'tolomar ro'bem occa i mbi-bethaid | nostro opere digno, in paradisi regno. |
| Amal soeras Ionas faith snaidsi'unn deg-ri tomtach trén, | a brú míl moir, monar ngle, sén Dé do'n fe <i>fordon'te</i> . |
| Ro-fir, a Fiada, ro-fir, 40 ro'bet maccan flatha dé | ro'erthar in guidi-se, hi timchuairt na scule-se |
| Ro-fir, a Fiada, rop fír, sech ro'ised, ro'issam, | risam huili sith ind ríg hi flaith nime cot'rissam. |
| Robbem cen es hil-lethu, | la haingliu i mbith-bethu |

F] 33 faides in n-aingel 34 dorroiter fortact remoind 36 robbem
occai i mbeth-bethaid 37 monor gle 38 snaidsi'um deg-rig tom-
thach Dé dón fte 39 fiado a'firthar F ra'firthar F* -seo 40 scuili-seo
41 fiado rofir uile 42 roisad roisam in *pro* hi risam 43 robem
as il-letha haingliu

Glossae TF] 33 foedes] .i. praeteriti temporis F Herodes Agripa occidit
Iacobum filium Zebedei et tradidit Petrum iiii. quaternionibus in carcerem ad
custodiendum, et liberauit eum dominus per angelum suum T Herodes tetrarcha mac
Herodis meic Antipatris meic Herodis Ascalonitae, is lais ro'marbad Iohan Babtaist,
ocus ro'ches Crist ocus ro'laad Petir i carcair, ocus is e sede forathmentar hic F^{ms}
tarslaic] .i. ro'tuaslaic F 34 do'roiter] .i. a deo TF 35 fiadat] .i. dar
dia maith TF di-ar fiadait ondi as deus F ro'n'tolomar] .i. ro'tholtnagem T
ro'tholtnaigem F 37 Ionas] .i. dolens siue columba interpretatur, filius Amathi
et (hic est F) uiduae quem suscitauit Helias (Eleas F) quando (apud quam F) hospitauit
TF^{ms} apud eam T in tempore famis F^{ms} fugiens Achab regem TF^{ms} in tempore
famis T Israel' F^{ms} 38 snaidsium] .i. ro'n'snaide sind F tomtach] .i.
tomaithmech TF 39 a Fiada] i. a de maith T a deg de F ro'erthar] .i.
ro'erniter T ro'ernithar F 40 maccan] .i. angeli, *no*, F^{ms} + meicc (maccain F)
becca atbalat fochetor (focetoir F) in sanctitate (*om.* F) post baptismum TF^{ms} 41
sith] .i. celum TF 43 Leth-rand so, ocus is ed araili in lethrand aili oc cai . .
di-a toracht . . atir . . . de'n galur, masu leth-rann cech ai dib doronsat
anuas; no is e Cholman immorro a oenur dorigne in immun . . . foracaib in leth-
rann so ar ro-eccom . . . dia mo chet ecomlanaiged . . a molad-som T^{ms}
I. leth-rand so, ocus ni . . a leth-rand aile and, ocus is ed . . . le in fer di-a torach
ade . . atbath do'n tedmaim (maso) leth-rand cech fir do'ronsat anuasana; maso
Colman immorro a oenur dorigne in n-immun-sa, is airi foracaib in leth-rann-sa gen
leth-rand ele .i. ar no'ecomlanaig-seom mo munter-sa ecomlanaiget'sa a molad-som
F^{ms} 43 hil-lethu] .i. hi farsinge T .i. leu, ut quidam dixit, mo mathair ocus
m'athair | cein ro'batar 'n-a bethu || bendacht for ed ro'dos'fuc | ro'bo bec mo . .
lethu F^{ms}

¹ Cf. Hieron. *Praef. in Ionam*, pp. 388, 9.

T] Reraig faithi cen dibad, aiúgil apstail, ard fegad,
45 tairset li-ar n-athar nemda ria sluag ndemna di-ar senad.
Sen dé.

Bendacht for érlam Patraic con-nóebaib Herennimme,
bennacht forsin cathraig-se *ocus* for cach fil indi.

Bennacht for érlam Brigit co n-ogaib Herennimpe,
50 tabraid huile cain *for* gall, bendacht *for* ordan Brigitte.

Bendacht for Colum Cille con-noebaib Alban alla,
for anmain Adamnan ain ro'la cain forsna clanna.

/For fóesam. rí na ndúla comairche nacha'n'bera, [fol. 6.
in spirut nóeb ro'n'bróena, *Crist* ro'n'soera, ro'n'sena.
55 Sen dé.

1 Orent pro nobis sancti illi in celis, quorum memoriam
facimus in terris, ut delcantur delicta nostra per inuocatio-
nem sancti nominis tui Iesu, et miserere qui regnas in sæcula
sæculorum. Amen.

F] 44 fodi 45 n-athair nemna sénad 46 *om.* 47 co
noebaib Herend uile 48 bendacht inde 49 bendacht Brigitte Herend
50 uile bennacht 51 co noebaib 52 Adamnain 53 foisam
commairche 55 S.D.

Glossae TF] 44 reraig] .i. ro-ríg *no* rérig (ro-reig F) TF + .i. segul foda a
segul F + qui fuerunt ante diluuium TF dibad] .i. in poena TF fegad] .i. is
ard in (*om.* T) fegad angelorum et apostolorum TF 46 sen dé] huc usque
cecinit Colman T 47 bendacht] Dermait nati Germain comarba *Patraic*,
is e ro'tuill na cethri rannu-sa; hanmand *Patraic oculus* Brigte tantum fuerunt
ocus Mugron comarba Colum Cille fecit dorigne in n-immun-sa sis .i. na da
rann dedencha F^{mg} érlam] .i. ér-ellam .i. adbul-ellam fri TF^{mg} + denaim
ferta T + denmus firt F^{mg} + *ocus* mirbaile TF^{mg} *Patraic*] .i. for in érlam as *Patraic*
TF 48 indij] .i. inte T 51 Colum] .i. collum ar a diutecht dictus est T
Cille] .i. quia frequenter ueniebat (at Daru) nchill .i. (a) Teliag Dub-
glaisse, quia a ad campum (pro ciuitate ueniet l ere et
dicebant) expectem (cil)le inde dictus (est) T Crim'hand a
ainm baiste, ic Telaig Dub-glase *immorro*, ro'leg a salmu do sacurt na cille, *ocus*
ticed som com-menic cosin mag i fail na cille F^{mg} 51 Alban]
.i. fri muir anair T 52 Adamnain] .i. Adomnan *mac* Loran meic Linne;
Ronat ainm a mathar F^{mg} cain] cethri prim-chana na Herend .i. cain
Patraic oculus Dari *ocus* Adomnan *ocus* Domnaig. Cain *Patraic immorro*, cen
chleirciu do marbad; cain Dari, cen bú do gait; [cain] Adomnan cen . . do marbad;
[cain] Domnaig, cen [dul] ar imtech F^{mg} clanna] .i. forsna mnaib; no, super
gentes F 53 fóesam] .i. for foesitin F

[NOTAE.]

T] fol. 5 *in sup. marg.* alleluia psalmus . . .
 alleluia alleluia pater alleluia filius alleluia spiritus sanctus
 desideras

T] fol. 5b *in sup. marg.*
 simus, nam si illa pericula ut sum
 entis interius est. Salomon: Fortis est ut mors dilectio,¹ quia uidelicet
 sicut mors corpus interimit, sic amorem corporalium rerum æternæ
 uitæ caritas occidit.²

et a manu sæc. xvi

In nomine patris et filii cum spiritui sancto.

Iesus Christus qui supra Mariam sedebat et Petrus ante illum
 stabat, dic mihi Petre quare tristis es nunc meos
 dolores . . . per .u.ii per Christum apostolorum ut non
 amulum q. i. non opere locos
 isti

¹ Cant. viii. 6.

² Greg. Hom. in Euang. i. 11.

[PRAEFATIO IN HYMNUM S. CUCHUIMNEI.]

T] Cantemus in omni die : Cu-chuimne fecit hunc ymnum do molad Maire óge ; i n-aimsir *immorro* Loingsig meicc Óengusa *ocus* Adamnan factus est ; incertum est uero in quo loco eum fecit. Is e fochunn a denma, di-a soerad ar in
 5 droch-bethaid ir-rabai, quia coniugem habuit et in mala uita cum illa fuit ; no commad do rethigud remi aneich nad roacht leis di-a legund dogneth in molad-sa do Maire. Ut Adamnanus dixit :

Cu-chuimne
 10 ro'lég suthe co drumne ;
 al-leth aile arata
 ro'leic ar a chaillecha.

Cu-chuimne dixit :

Cu-chuimne
 15 ro'lég *suthe* co [druimne] ;
 al-leth aile arata
 legfaid, leicfid caillecha.
 no, al-leth n-aile araid cú
 legfaid huile, corop súi.

20 Tre rithim dana fecit, *ocus* xiiii. coibtil ann, *ocus* da líne in cech coibtil, *ocus* xii. sillaba cech líne.

Maria stilla maris interpretatur ; et significat æclesiam inuentam in amaritudine sæculi.

F] dorónai in n-immun-sa ar *pro* fecit . . . do 2 amsir *om.* immorro 3 Oengussa Adomnan doróne *pro* factus est *om.* est 4 is he in fochund *pro* is e . . . a denma 4 sóerad 5 i rabi 6 comad do rédigud 8 Adomnan 9 Cu-chumne 10 súithe 10 druimne 11 armatha *pro* arata 12 ro'threic *pro* ro'leic challecha 14 Cu-chumne 15 súithe druimne 16 armatha *pro* arata 17 légfaid callecha 18 alleth aile aridcui 19 lég uile 20 dorónad he *pro* fecit cethri coptil déac and *pro* xiiii . . . ann 21 da líne cecha cobtil cóic sillaba dec in. 22, 23 *om.*

[HYMNUS S. CUCHUIMNEI IN LAUDEM S. MARIAE.]

T] C Antemus in omni die concinentes uarie
conclamantes deo dignum ymnum sanctæ Mariæ

Bis per chorum hinc et inde collaudemus Mariam
ut uox pulset omnem aurem per laudem uicariam

5 Maria de tribu Iudæ summi mater domini
oportunam dedit curam egrotanti homini

Gabriel aduexit uerbum sinu prius paterno
quod conceptum et susceptum in utero materno

Hæc est summa hæc est sancta uirgo uenerabilis
10 quæ ex fide non recessit sed exstetit stabilis

Huic matri nec inuenta ante nec post similis
nec de prole fuit plane humanæ originis

Per mulierem et lignum mundus prius periit
per mulieris uirtutem ad salutem rediit.

15 Maria mater miranda patrem suum edidit
per quem aqua late lotus totus mundus credidit

Hæc concepit margaretam non sunt uana somnia
pro qua sani Christiani uendunt sua omnia

FPKR] *tit.* himnus sanctæ Mariæ R 1 concinnantes FKR con-
cinantes P uariæ K uariæ R 3 corum P collaudamus FP conlaud-
amus K conlaudemus R 4 *om.* ut R pulsat KR 5 Iuda FPKR
summa PR 7 patris *pro* prius P paternæ R 8 maternæ R
9 hæc R *bis* 10 hæc *pro* quæ ex R a *pro* ex PK extitit F extitit R
11 matre R inuentum R 12 flore *pro* prole R planæ F plana R
15, 16 *om.* P 15 aedidit R 16 lata KR lota R 17 hec PR
concepit K margaritam P margareta R 18 per quam P sane F

Glossæ T] 1 cantemus] .i. fideles uarie] .i. inter duos choros 7 uerbum]
.i. annuntiationem uerbi .i. Ave Maria plena gratia¹ 8 conceptum] .i. diuina
operante potentia credentis uiscera fecundantur 13 lignum] .i. præuicationis
15 patrem] .i. omnium creator de creatura sua procreatur. fons uitæ de riuulo suo
oritur. Uitis uera de uirgulu suo nascitur et in ligno mortali arbor uitæ inseritur et
porta . in se uirtus ab infirmis portatur 17 margaretam] .i. Christum

¹ Lc i. 28

T] Tonicam per totum textam Christi mater fecerat
 20 /quæ peracta Christi morte sorte statim steterat [f. 6b.

Induamus arma lucis loricam et galiam
 ut simus deo perfecti suscepti per Mariam

Amen amen adiuramus merita puerperæ
 ut non possit flamma piræ nos diræ decipere

25 Christi nomen inuocemus angelis sub testibus
 ut fruamur et scripamur litteris celestibus.

Cantemus

I Sanctæ Mariæ meritum
 imploramus dignissimum
 ut meriamur solium
 habitare altissimum

FPKR] 19 tunicam K totam P textum KF textam F* Christo K
 21 induamur R luricam PKR uicariae *pro* et galiam R galeam FPK
 23 adoramus K adoremus R 23-25 *om.* merita
 inuocemus R 24 pyræ K dire P decerpere FP 25 inuocamus PK
 26 framur T fruamur T* in fruamur R scribamur r F scribamur PKR
 caelestibus R caelestibus K 27 *om.* cantemus PK cantemus in omni
 die R

1-4 *om.* KR

1 Sancte Mariæ P

3 mereamur FP

Glossae T] 19 tunicam] *cóirtus* hinair imlibair totum] .i. corpus textam]
 .i. cen uaim and etír 20 sorte] .i. sine partitione 21 loricam] lorica dicta
 eo quod loris caret 23 amen] .i. uere uel fideliter puerperæ] .i. puerum
 pariens in ætate pueri id est in decimo uel in xi 24 piræ] .i. in nabriad gránna
 26 litteris] .i. in memoria dei.

[NOTA.]

T] fol. 6b *in sup. marg.*
 declinatio est uirtute . . manus appellata est a
 cursu, equus ab æquitate, cursus panis . . . quod . . . ore
 rict . . carens, pilax pede segax . . . mustella panis pascens
 nimis canis canendo nimis

[PRAEFATIO IN HYMNUM S. HILARII.]

- T] Ymnum dicat. Hilarius episcopus et princeps ciuitatis quæ dicitur Pictauis fecit hunc ymnum Christo, in monte Gargani, iar tomait na prainne illic i tegdais ind latraind. Ocus iar n-atlugud buide do Dia rothinsat in meic bethaid
- 5 post, co narbat mó quam infantes, amal tárfas sein do śacurt boi occo. Tanic aingel *ocus* asbert friu, "nisi penitentiam egeritis, in infernum ibitis." Egerunt ergo penitentiam, et dedit deus indulgentiam eis per istam laudem: sic nobis conuenit canere post prandium.
- 10 Aliter, locus .i. specus in pectore montis Iouis inter Alpes in qua philophi ante fuerunt. Tempus Ualentiani et Ualentis. Persona Hilarius. Causa .i. angelus postulauit quando uenit ad Susannam urbem cum tricenis uiris .i. c. de clericis et cc. de laicis. Unus uero de clericis mortuus est pro frigore
- 15 hiemis, et Hilarius orauit pro suo monacho. Illa autem nocte angelus dixit ad eum, "debet te scrutari scripturas et ymnum facere deo." Ille ergo fecit iuxta imperium angeli et mortuum suscitauit per gratiam dei.
- Metrum troiachum tetrámetrum est; hic recipit spondeum
- 20 omnibus locis præter tertium locum et trochia omnibus locis; in quo aliquando tertio loco prioris uersiculi spondeum reperies, ut "factor celi et terræ factor," et "uerbis purgat lepræ morbum." Currit autem alternis uersibus, ita ut prior uersus habeat pedes .iiii. posterior uero .iii. et sillabam.¹
- 25 Ymnus Grece, laus interpretatur Latine; uel ymnus memoria

- F] Locus huius artis spelonca in pectore montis Iouis in qua ante philosophi fuerunt. Tempus noui testamenti, uel post Neronem. Persona Hilarius Pictauensis. Causa postulatio .i. angelus postulauit ab Hilario. Uel Hilarius hunc ymnum fecit
- 5 ueniens ad Sannam urbem cum ccc. uiris .i. c. de clericis et cc. de laicis, et mortuus est unus de clericis pro frigore hiemis. Et ille orauit ad dominum pro monacho suo. Illa autem nocte facta est uox ad eum dicens, debet te scrutari scripturam et ymnum facere deo; ille uero fecit et mortuum suscitauit. Isidorus. Ymnos
- 10 primum Daud profeta in laudem dei composuisse ac cecinisse manifestum.² Metrum trochiacum tetrametrum, quod a poetis Grecis et Latinis frequentissime ponitur, recipit trocheum et locis omnibus spondeum præter tertium, currit alternis uersiculis, ita ut prior habeat

¹ Cf. Baeda de arte metrica c. 23.

Cf. Isid. De Off. I. vi. 1.

T] dicitur, sicut in psalterio Greco "ymnos testmon," hoc est memor fuit nostri; *ocus* is do molad Dé in t[s]ainriud as dlr ymnus; *ocus* is for binnus canair, ut Augustinus dicit, isna Déccadib.¹ Ymnos primum Dauid profeta in laudem Dei
30 composuisse manifestum est.²

F] pedes iiii. posterior habeat pedes .iii. et sillabam. Exemplum
15 huius totus ille ymnus pulcherrimus cuius initium hoc est, "Ymnum dicat turba fratrum, ymnum cantus personet." In quo aliquando loco prioris uersiculi spondeum reperies, ut "factor celi et terrae," et "uerbum purgat lepræ morbum."³

[HYMNUS S. HILARII IN LAUDEM CHRISTI.]

T] YMnum dicat turba fratrum ymnum cantus personet
Christo regi concinentes laudem demus debitam

Tu dei de corde uerbum tu uia tu ueritas
Iesse uirga tu uocaris te leonem legimus

5 Dextra patris mons et agnus angularis tu lapis
sponsus idem él columba flamma pastor ianua

FACGH] *tit.* Ymnum sancti Hilari de Christo A Ymnum super euangelium Christi et oratio sancti Hieronimi et Paulini C Ymnus sancti Hilarii episcopi Pictauiensis H *car. tit.* FG

1 personat C 2 Christum H rege G regem H concinantes G concinnantes A concinnantes CA* laudes G debita G 3-5 *def.* A 3 uerbo G 6 uel *pro* el ACGH columna C

Glossae T] 1 ymnum] .i. laudem fratrum] .i. in Christo cantus] .i. nominatiuus 2 concinentes] .i. a uerbo concino .i. a comchanam demus] uel laudes demus debitas 3 de corde] .i. de secreto diuinitatis uerbum] .i. filius uia] ut dicitur, Ego sum uia et ueritas et uita et iterum, Nemo uenit ad patrem nisi per me⁴ 4 Iesse] .i. genitiuus uirga] ut dicitur, Exeat uirga de radice Iesse⁵ leonem] ut dicitur, Uicit leo de tribu Iuda⁶ 5 dextra] .i. uita eterna *et in marg.* dextera dei dicitur quia sicut facit aliquis omnia quæ uult per dexteram, sic deus pater omnia fecit per Christum. Ideo columba dicitur propter simplicitatem suam; flamma ut dicitur, Deus meus flamma deuorans et ignis consumens⁷ mons] ut dicitur, Erit in nouissimis diebus præparatus mons⁸ agnus] .i. Ecce agnus dei, ecce qui tollit peccatum mundi⁹ lapis] .i. lapidem quem reproba(uerunt)¹⁰ 6 sponsus] .i. sicut sponsus procedens de thalamo suo¹¹ él] .i. deus columba] ut dicitur, Sponsa mea columba mea¹² pastor] .i. Ego sum pastor bonus,¹³ et iterum, Ego sum ianua, per me si quis intrauerit salua(biur)¹⁴

¹ Cf. Aug. *Enarr. in Ps.* lxxii. 1.

metrica c. 23a

⁴ Jn. xiv. 6.

⁶ Isa. ii. 2.

⁹ Jn. i. 29.

¹³ Jn. x. 14.

¹⁴ Jn. x. 5.

² Cf. Isid. *De Off.* I. vi. 1.

⁵ Isa. xi. 1.

¹⁰ Ps. cxvii. 22.

⁶ Apoc. v. 5.

¹¹ Ps. xviii. 6.

³ Cf. *Baeda de arte*

⁷ Hebr. xii. 29.

¹² Cant. v. 2.

- T] In profetis inueniris nostro natus sæculo
ante sæcula tui fuisti factor primi sæculi
Factor cæli et terræ factor congregator tu maris
10 omniumque tu creator quæ pater nasci iubet
Uirginis receptus membris Gabrielis nuntio
crescit albus prole sancta nos monemur credere
Rem nouam nec ante uisam uirginem puerperam
tunc magi stellam secuti primi adorant paruulum
15 Offerentes tus et aurum digna regi munera
mox Erodii nuntiatum inuidens potentia

FACGH] 7 prophetis FCH inueneris C inuenimus G nostrum natum
saeculum G saeculo A 8 secula FGH saecula C saecula AC* tu FCA
seculi F saeculi AGH 9 celi F caeli AGH om. et ACH 10 eras.
H quae A omniaque G creasti pro creator G 11 Gabrihelis
A Gabriheli C Gabrihele G Gabriele H nuncius G 12 alius FACGH
13-16 def. A 13 uissam F 14 paruulum G 15 offerunt
ei C* thus F om. et C* regis G muneræ C 16 Herodi FG
Herode C Herodes H nuntiatum est C inuidus H potentia F potentiam C

Glossae T] 7 nostro] .i. in nouo testamento 8 sæcula] .i. ante omnia
saecula fuisti] .i. per temetipsum qui es sine initio et sine fine primi] .i. mundi
creatio in principio, secundum saeculum quando reformabitur in fine saeculi; aliter,
prius saeculum creatio Adæ in principio mundi, secundum saeculum reformatio
hominis per Christum 10 omnium] .i. elementorum, ut dicit Iohannes, Omnia
per ipsum facta sunt¹ iubet] .i. Fiat lux et facta est lux² 11 Gabrihelis] .i.
Aue Maria gratia plena, ecce concipies et paries filium et uocabis nomen eius Iesum³
12 albus] .i. Mariæ 13 puerperam] .i. puerum prius parens, uel in ætate pueri
parens Christum .i. in x^o uel in xii^o anno 14 magi] .i. quasi magis gnari qui
philosophantur in omni re ut est, Ecce magi ab oriente uenerunt Hierosolymam⁴
primi] in sup. marg. (primi .i. na hirsde, uel primi ex gentibus hi fuerunt) quia prius
ante eos adorauerunt eum pastores (ante xiii . . . iuxta turrin) Gadder.
Molcho eorum senior qui aurum deo regi obtulit; secundus Caspar iuuenis qui tus deo
obtulit; tertius Pati(farsat qui) mirram homini obtulit; unde quidam dixit
Melchar tidnachtaid ind oir;
Caspar tuce in tus dimoir;
Patifarsat tuc in mir maith;
conastarat dond rig-laith.

Gregorius: Auro sapientia designatur; ture autem quod deo incenditur uirtus
orationis exprimitur; per mirram carnis nostræ mortificatio figuratur. Nos itaque nato
domino offeramus aurum, ut hunc ubique regnare fateamur; offeramus tus, ut credamus
quod is qui in tempore apparuit deus ante tempora extetit; offeramus mirram, ut eum
quem credimus in sua diuinitate impassibilem, credamus etiam in nostra fuisse mortali
carne⁵ paruulum] in sinistr. marg. pulcherrime munerum sacramenta Iuuenus
prespiter uno uersiculo comprehendit

tus, aurum, mirram, regique, hominique, deoque
dona ferunt.⁶

15 offerentes] .i. ar a chumbri na tuce mirram, no ni thalla and in uersu, uel quia
postea dicitur 16 nuntiatum] .i. opus nascendi inuidens] .i. Herodes
potentie] .i. Christi.

Jo. i. 3.

² Gen. i. 3.³ Greg. Hom. in Euang. i. 10.⁴ Lc. i. 28, 31.⁵ Mt. ii. 1.⁶ Iuuenus Hist. euang. i. 285.

T] Tum iubet paruos necari turbam fecit martirum
fertur infans oculendus Nili flumen quo fluit.

Qui refertur post Erodem nutriendus Nazareth
20 multa paruus multa adultus signa fecit celitus

Quæ latent et quæ leguntur coram multis testibus
prædicans celeste regnum dicta factis approbat

Debiles facit uigere cecos luce illuminat
uerbis purgat lepræ morbum mortuos resuscitat

25 Unum quod deerat idris motari aquam iubet
nuptiis mero retentis propinnando poculo

Pane quino pisce bino quinque pascit milia
et fefert fragmenta cenæ ter caternis coruibus

FACGH] 17 necare H turba G martyrum FCH 18 occu-
lendus FAC*H Nilo G quod fluis G 19 reuertur C Herodem
FAC Natzareth C 20 dultus G caelitus AH caelitus C celidus G
22 caeleste A caeleste C adprobat A adprobatum C 23 fecit AH
figere C firmos G cæcos A inluminat AC inluminans G 24 uerbo
G morbos C*H resuscitat G 25 erat *pro* deerat C hidris F ydriis C
ydriis C* hydriis GH motuari F mutare C*H motare CG 26 nuptis
AC nuptiis C* merore tentis C retinctis H propinando FH propinandum
C* prouinato G populo *pro* poculo ACGH 27, 28 *def.* A 27 panes
quinos pisces binos G pauit G 28 refert FH reffert C refertur G
fragmentæ G quaternis FCH quaternis G corbibus FC*H corbibis C
coffinos G

Glossæ T] 17 iubet] .i. Herodes paruus] *cest* cia lln na macraide ro'ches
sund la Herôid? ni *ansa* duo milia .c.xl.ut Gregorius manifestat in Sacramentario
18 fertur] .i. ducitur; quatuor annis fuit Christus in Egipto fugiens Herodem.
Eliopolis, .i. solis ciuitas, nomen ciuitatis in qua Christus in Egipto habitauit; uel eleos,
sol; polis, ciuitas, interpretatur: ubi ut aiunt in die aduentus illius in urbem omnia
idula eius comminuta sunt. Affrodius uero nomen principis illius qui Christum et
parentes eius benigne (sus)cepit 19 refertur] .i. *berar* post] .i. post mortem
Herodis 20 paruus] .i. paruulus adultus] ar ro'forbair celitus] .i. per
uirtutem celestem 21 quæ latent] .i. inna hi nach fessa quæ leguntur] .i.
na hi ro'fessa testibus] .i. apostolorum et discipulorum 22 dicta] *in*
sinistr. marg. dicta factis .i. uiuificat mortuos, illuminat cecos 23 debiles] .i.
quasi dolore habiles *et in marg.* hæc sunt signa prædicta 24 mortuos] *in marg.*
Tres tantum homines Christus suscitauit .i. Lazarum, et filiam Iari principis sina(*goge*,
atque filium uiduæ); hi tres (homines significant peccata hominum: filia principis
suscitata in cubi(culo) significat peccatum cordis); filius uiduæ suscitatus in ostio
ciuitatis significat peccatum uerbi prolatum foris; Lazarus suscitatus de sepulchro
significat peccatum actionis cum (morte).¹ 25 idris] .i. ar na uisci-lestrairb
motari] .i. a sua natura in uinum 26 retentis] .i. hominibus propinnando]
.i. an(b)ad fiodailte. . . in uair-sin poculo] .i. fit poculum . . . culum lestar
27 pane] No'biñ binus et quinus secundum ueteres. Nunc autem bini et quini, ut
Priscianus dicit² pascit] .i. Christus milia] .i. uirorum, exceptis mulieribus et
paruulis 28 coruibus] curuus, crom; uel coruus, fiach; uel corbibus, quod est hic.

¹ Cf. Greg. Moral. iv. 52.

² Prisc. De figuris numerorum c. vi.

T] Turba ex omni discumbente iugem laudem pertulit
30 duodecim uiros probauit per quos uita discitur

Ex quis unus inuenitur Christi Iudas traditor
instruuntur misi ab Anna proditoris osculo

Innocens captus tenetur nec repugnans ducitur
sistitur falsis grassatur offerendus Pontio

35 Discutit obiecta præsides nullum cremen inuenit
sed cum turba Iudeorum pro salute Cesaris

Dicerent Christum necandum turbis sanctus traditur
impiis uerbis grassatur sputa flagra sustinet

/Scandere crucem iubetur innocens pro noxiis [fo. 7b.

40 morte carnis quam gerebat mortem uicit omnium

FACGH] 29 hec omnis G discumbenti C discumbentis G iuge H
30 adprobauit G 31 quibus ACGH Iuda AC Iudas A* Iuda
Christo G traditur ACG traditor C* 32 instruntur A instruentur
A* missi C*GH Anne per proditoris osculum G 34 grasatur FAH
offerentes A Poncio G 35, 36 om. A sed cum nota omissionis
35 abiecta C præsides G crimen FC*GH 36 clamat pro cum G
turbæ F turbæ C*H Iudaeorum C Cessaris G 37 negandum ACH
negatum G 38 impiis C impiis C* grasatur FAH grauat G spota G
39 ascendere G noxis AC noxiis C* 40 morte morte A morte A*
moritur morte G ierebat G uincit C

Glossae T] 29 discumbente] .i. amicus o miasaiged ind ule buden; unde discus
diriuatur .i. mias pertulit] .i. Christus 30 duodecim] in marg. lege
dodecim sine .u. in scandendo uiros] .i. apostolos probauit] .i. elegit uita]
.i. futura 31 quis] .i. apostolis Iudas] .i. ut Christus dixit, Unus uestrum
me traditurus est¹ . 32 instruuntur] .i. ab Iudeis et sacerdotibus misi] .i.
latrones et in sinistr. marg. misi .i. ó Chaiphaz immorro ro'faided-som, quia ille sacer-
dos fuit illius anni; sed causa metri dicit 'ab Anna;' et in libris historiarum refertur
quod .iiii. fuisse principes inter Annam et Caifam, sed filia Annas coniunx fuit Caifas
osculo] ut Iudas dixit, Quemcunque osculatus fuero ipse est²; uel osculum pacis et
amoris et mortis est 33 innocens] .i. Christus tenetur] .i. airgaibthair 34
sistitur] .i. ducitur falsis] .i. uerbis uel conuiciis Pontio] .i. praesidi regis mundi
35 obiecta] .i. na tacrai dorata for Crist inuenit] .i. in Christo, ut dicitur, Innocens
ego sum a sa(nguine) iusti huius³ 36 Cesaris] Ar ba tocrad do-side nomen regis
for nech aile acht fair a oenur . . . regem esse dicebat. Cessar dictus a cesso
m(atris) utero 37 turbis] .i. Iudeorum traditur] .i. Christus 38 sputa]
.i. na saile flagra] .i. na sraigle 39 crucem] in sinistr. marg. Quare noluit
dominus alia morte mori nisi morte crucis, quia crux magnum misterium habet. Si
enim crux in terra proicitur per .iiii. eius cornua .iiii. partes mundi demonstrat. In
hoc uoluit dominus demonstrare quod non uenit unam partem mundi redimere sed
totum humanum genus. Psalmista dicente, A solis ortu et occasu et ab aquilone et
mari, dicant qui redempti sunt a domino quos redemit.⁴ Et si crux sursum sustollitur
simul demonstrat celestia et terrestria. et in dextr. marg. Quatuor ligna fuerunt in cruce
Christi, cedri a cos ocus cupris a tenga ocus gius in geind doratad trethe ocus bethe in
clar in ro'scribad in titul iubetur] .i. a Iudeis, ut dicitur, Crucifigatur, crucifigatur⁵
pro noxiis] .i. pro hominibus 40 gerebat] .i. portabat omnium] .i. hominum

¹ Mt. xxvi. 21.

² Mt. xxvi. 48.

³ Mt. xxvii. 24.

⁴ Ps. cvi. 2, 3.

⁵ Mt. xxvii. 23.

- T] Tum deum clamore magno patrem pendens inuocat
 mors secuta membra Christi laxat stricta uincula
 Uela templi scisa pandunt nox obscurat sæculum
 excitantur de sepulcris dudum clausa corpora
- 45 Affuit Ioseph beatus corpus mirra perlitum
 lintheo rudi ligatum cum dolore condidit
 Milites seruare corpus Annas princeps præcepit
 ut uideret si probaret Christus quod sponderet
 Angelum dei trementes ueste amictum candida
 50 quo candore claritatis uellus uicit sericum
 Demouit saxum sepulcro surgens Christus intiger
 hæc uidit Iudea mentax hæc negat cum uiderit
 Feminae primum monentur saluatorem uiuere
 quas salutat ipse mestas complet tristes gaudio

FACGH] 41 Dum domini *pro* tum deum G 43 uelum G scissum
 est G scissa FCH pendunt A pendens C pendit G obscura G saeculum AG
 44 sepulchris FACGH tudum G *supra v.* 45 H *habet* regna Christus
 uictor ingens uastat infernalium 45, 46 *om.* G 45 adfuit AC
 myrræ C myrra H 46 lintheo AH rude C 47 Anna AH
 Arua C *om.* princeps F præcipit FC præcipit A 48 uiderit C
 probarit C sponderat FAH sponderat C 49 angeli C timentis G
 amicti C*amicta CH 50 qua C qui H uelud C siricum AG
 51 demouet H sepulchro FACH sepulcri G surgit GH integer C*G
 intoger H 52 hæc AGH *bis* mendax FACGH negauit G uiderat F
 uideret A 53 monentem C 54 *def.* A qua C ipsi C complet
 C complens G tristes C

Glossæ T] 41 clamore] .i. quando dixit, Heli, heli¹; et, In manus tuas domine
 commendo² 42 stricta] .i. nerui corporis Christi 43 uela] .i. ut
 dicitur. Ecce uelum templi scissum est in duas partes³ nox] .i. tenebræ factæ sunt
 super uniuersam terram a sexta hora usque ad nonam horam⁴ 44 excitantur]
 ut dicitur, Multa corpora sanctorum resurrexerunt post resurrectionem suam et
 apparuerunt multis in Hierusalem⁵ 45 affuit] .i. uenit diues ab Arimathia,
 nomine Ioseph⁶ 46 rudi] .i. nouo condidit] .i. sepeliuit 47 milites]
 .i. Romanorum Annas] .i. pro Caifa hic iterum Annas dicitur 48 sponpon-
 deret] .i. tertia die resurgere et dicit iterum, Soluite templum hoc et in triduo
 resuscitabo illud⁷ 50 uellus] *in sinistr. marg.* uellus sericum .i. in cnai sericda
 .i. cenele étaig maith sein; sunt apud Ethiopiam et Indos quidam in arboribus uermes
 qui pompices appellantur, qui aranæ more tenuissima fila neunt, et unde sericum
 uestimentum efficitur⁸ sericum] .i. seres .i. nomen gentis a quo et sericum uestimen-
 tum 51 demouit] .i. angelus remouit intiger] .i. corpore et anima 52 hæc]
 .i. mira opera resurrectionis hæc] .i. eadem opera 53 feminae] .i. Maria
 Magdalena et Maria Iacobi et Iosetis et Salomona monitæ sunt circa resurrec-
 tionem Christi manifestam 54 salutat] .i. benedicat angelus uel Christus
 mestas] .i. tristes mulieres gaudio] .i. resurrectionis Christi

¹ Mt. xxvii. 46.

Mt. xxvii. 52, 53.

² Lc. xxiii. 46.⁶ Mt. xxvii. 57.³ Mt. xxvii. 51.⁷ Jn. ii. 19.⁴ Mt. xxvii. 45.⁸ Cf. Isid. *Etym.* xix. 27.

- T] Seque a mortuis paterna suscitatum dextera
 tertia die redise nuntiat apostolis
 Mox uidetur a beatis quos probauit fratribus
 quod redisset ambigentes intret ianuis clausis
 Dat docens præcepta legis dat diuinum spiritum
 60 spiritum dei perfectum trinitatis uinculum
 Precepit totum per orbem baptizari credulos
 nomen patris inuocantes confitentes filium
 Mistica fide reuelat tinctos sancto spiritu
 fonte tinctos innouatos filios factos dei
 65 Ante lucem turba fratrum concinnemus gloriam
 qua docemur nos futuri sempiterna sæcula
 /Galli cantus galli plausus proximum sentit diem [fo. 8.
 nos cantantes et præcantes quæ futura credimus
 Maiestatemque immensam concinemus iugiter
 70 ante lucem nuntiemus Christum regem sæculo

FACGH] 55 et suos [?] *post* seque G 56 tertia G rediisse F
 redisset C redisse GH nuntians CG 57 audetur C 58 quos O
 redisse H ambigentem C* intrat FACGH 59 præcepta A precepta
 H 60 sanctum *pro* spiritum C 61 præcipit FA præcepit CGH
 toto G orbe G baptizari A baptizare C baptizare GH 62 con-
 fidentes G 63 mystica C misticam G fidem G tincto C iunctos G
 64 fonte cunctis innouatis filiis factis dei G 65 *om.* lucem C con-
 cinemus F 66 *def.* A quia docemus G futura C futuros GH sempiterno
 seculo GH 67 sentet A sencio G 68 canentes AGH præcantes
 quæ A 69 immensam ACG concinnemus AC uniter A 70 nuntia-
 mus FC nuntiemus G Christo H *om.* regem G regi H sæculo A seculi
 G sæcula H

Glossæ T] 55 paterna] .i. uirtute patris 56 redise] .i. ad uitam
 nuntiat] .i. Christus per mulieres 57 probauit] .i. elegit uel bonis operibus, id
 est, spe et fide et caritate fratribus] .i. apostolis 58 redisset] .i. resurrexisset
 ambigentes] .i. dubitantes, .i. Tomas et ceteri de resurrectione Christi 59 docens]
 .i. Christus dat] .i. dorat rath in spirta nóeb *foraib* dia min-chasc, quamuis plenius dedit
 in pentecostem 60 uinculum] .i. na ro' thoimnde combad deda *no* cetharda *acht*
 treada semper, eo quod patrem et filium coniungit; uel uinculum, quod homines ad
 deum coniungit 61 precepit] .i. Ite, docete omnes gentes baptizantes eos in
 nomine patris et filii et spiritus sancti¹ 63 reuelat] .i. innouat tinctos] .i.
 baptizatos 64 fonte] .i. baptismi innouatos] .i. gratia spiritus sancti
 65 lucem] .i. diei turba] .i. uocatiuus fratrum] .i. in Christo 66 docemur]
 euntach gnéthigi do chestaig fil hic, ut Priscianus dicit² futuri] uel [futur]os sempi-
 terna] .i. apud deum 67 cantus] sicut canit gallus ante lucem, sic decet nos
 cantare ante lucem matudini temporis; uel, ante diem iudicii. *et in sinistr. marg.*
 galli plausus galli cantus, gallus .i. gall a candore. gallus .i. caillech .i. a galea capitis
 dictus est. Iob dicit, Quis dedit gallo scientiam etc.³ 68 futura] .i. premia
 celestia 69 maiestatem] .i. dei

¹ Mt. xxviii. 19.² Prisc. *Inst.* viii. 25.³ Iob. xxxviii. 36.

T] Ante lucem decantantes Christo regi domino
et qui in illum recte credunt regnaturi cum eo

Gloria patri ingenito gloria unigenito
simul cum sancto spiritu in sempiterna sæcula

1 Te decet ymnus deus in Sion
et tibi reddetur uotum in Hierusalem¹

Canticis spiritualibus dilectati ymnos Christe consonantes
canimus tibi quibus tua domine maiestas possit placari oblata
5 deo laudis hostia spiritali per te Christe Iesu saluator

Unitas in trinitate
te deprecor domine
ut me semper trahas totum
tibi uotum uouere

FACGH] 71 nuntiemus *pro* decantantes AH nunciemus G Christum
regem AG saeculo *pro* domino A dominum G 72 *om.* et AGH
om. recte G rectæ A recti CH Christo illo *pro* illum G illo H deo *pro* eo F
73, 74 *om.* G 73 genitori *pro* ingenito H 74 una *pro* simul FH
om. simul C saecula A + amen H + seculorum C
1-9 *om.* ACGH 2 Hierusalem F 3 Christe Iesu F 5 spiritali
F 5 + m[undi] q[ui] F 6-9 *om.* F

Glossae T] 71 decantantes] .i. laudem 72 regnaturi] .i. sunt cum eo]
.i. cum Christo 73 gloria] .i. sit *et in sinistr. marg.* F . . . iam laudes
offerimus ut nos domine adiuuet. amen. gloria] .i. sit unigenito] .i. filio
1 Sion] et non in theturalibus 2 Hierusalem] quia ibi habitas

[NOTA.]

T] fol. 8 *in sup. marg.*

Tunc saluator cum pro se et Petro dari iubet, pro omnibus soluisse
uidetur; qui sicut omnes in saluatore erant causa magistri, ita et
post salutorem in Petro omnes continentur; ipsum enim post se
reliquit pastorem. Denique dicit illi, Ecce Satanata expostulauit ut nos
uentilet uelut triticum, ego autem rogavi pro te, (ne) deficiat fides tua,
et tu conuersus confirma fratres tuos.² Manifestum est in Petro omnes
contineri, rogans enim pro Petro pro omnibus rogasse. Cognoscitur enim
semper in preposito populus aut corripitur aut laudatur.³

¹ Ps lxiv. 2

² Lc. xxii. 31, 32.

³ Pseudo-Aug. *Questt. ex uet. et nou. test.* lxxv.

[PRAEFATIO IN HYMNUM S. COLMANI MAC MURCHON.]

T] In trinitate spes mea. Tri meicc Murchon do Chon-
 nachtaib doronsat in molad-sa do Míchel: Colman a sinser
ocus epscop side *ocus* sacairt in dias aile. Causa .i. di-a
 n-ailithre dochotar co tanic anbhthine mor dóib *for* muir Icht,
 5 co ndeochotar inn alaile insi. *ocus* co tanic gorta mór doib;
 conid di-a soerad ar in gorta-sein doronsat in molad-sa.
No is do sóerad inse Ródain ar demnaib, ar ro'bóe araile
 epscop tarmthechtach in . . . reme-sein, *ocus* hi Frañcaib ata.
 Et postea ad Hiberniam uenerunt. Incertum est autem
 10 in quo tempore factus est. Tre rithim *dano* doronad *ocus*
 xi. caiptell dæc ann *ocus* da líni in cech caibtiull *ocus* sé
 sillaba dæc cechai. Is fo í is rithim do reir in 'ómine' do bit[h]
 ann.

F] In trinitate spes mea et reliqua. Meicc Murchon do Chon-
 nachtaib doronsat in n-immun-sa do Michel ar a soerad de tempes-
 tate mara Icht; *no* ar a soerad de fame in insola maris Tirreni.
 Commad he *dano* Colman a óenur dogneth, ar rop he a sinnser he
 5 *ocus dano* epscop he-side *ocus* sacairt in dias aile; uel inter se
 fecerunt. In quo tempore uero factus est incertum est. Tria
 rithim *dano* doronad *ocus* óen captel dec and *ocus* da líni in cech
 caiptiul *ocus* coic sillaba dec cecha coiptil. Is fo e dno is rithim
 do reir ind 'omine' do bith and.

[HYMNUS S. COLMANI IN LAUDEM S. MICHAELIS.]

T] I N trinitate spes mea fixa non in omine
et archangelum deprecor Michaellem nomine

Ut sit obuius ac misus mihi deo doctore
hora exitus de uita ista atque corpore

5 Ne me ducat in amarum minister inertiæ
ipse princeps tenebrarum atque pes superbiæ

Adiutorium succurrat Michaelis et archangeli
ad me hora qua gaudebunt iusti atque angeli

10 Illum rogo ne demittat mihi truces species
inimici sed deducat ubi regni requies

/Adiuuet me sanctus Michel diebus ac noctibus [f. 8b.
ut me ponat in bonorum sanctorum consortibus

Sanctus Michel intercedat adiutor probabilis
pro me quia sum peccator actu atque fragilis

15 Sanctus Michel me defendat semper suis uiribus
anima egrediente cum sanctorum milibus

FR] *tit.* himnus sancti Michael R 1 unitas in trinitate &c R
homine FR 2 sed *pro* et R 3 missus R 5 animarum *pro* in
amarum R *energiae* F *inertiae* R 6 superbiæ R 7 *om.* et FR
9 dimittat R 11 adiuuat R 11, 13, 15 Michæl F Michael R
14 sum quia R *om.* actu R

Glossae T] 1 trinitate] .i. trinitas .i. quasi trina unitas fixa] est uel erit in] ideo dixit "non in omine," quia aliquis monachus audiuit uocem auis sur . . . ad aspectum maris et dixit "bonum omen," et tunc Colman dixit "In trinitate." omine] omen .i. cel ; abominor .i. scaraim frisin cel ar a adéchi 2 archangelum] angeli .i. nuntii; archangeli .i. summi nuntii interpretantur: Hieronymus. Michaellem] Michael qui praest Iudeis uel qui sicut deus interpretatur,¹ eo quod in fine seculi aduersus eum qui se aduersus deum erexerit mittendus 3 doctore] .i. de 5 amarum] .i. locum uel in infernum *inertiæ*] .i. iniquæ operationis sed melius transfigurationis ut Paulus dicit quod transfigurat se in angelum lucis² 6 ipse princeps] .i. diabolus ut apostolus dicit³ 7 adiutorium] .i. deprecor succurrat] .i. ueniat cito 8 iusti] .i. animæ sanctorum 9 illum] .i. Michaellem truces] .i. grandai 10 ubi] est requies] .i. siue in celo siue in terra

¹ Hieron. *De nom. Hebr.* p. 113.

² 2 Cor. xi. 14.

Cf. Col. i. 13.

T] Sanctus Gabriel sanctus Raphiel atque omnes angeli
intercedant pro me semper simul et archangeli

20 Æterna possint præstare regis regni aulia
ut possideam cum Christo paradisi gaudia

Gloria sit semper deo patri atque filio
simul cum spiritu sancto in uno consilio

Adiuuet nos archangelus
sanctus Michel dignissimus
quem recipere animas
mittat deus altissimus

| | | | |
|-------------------|----------------------|----------------|---------------------|
| FR] 17 Gabrihel R | Raphael R | 19 Aeternae R | possunt FR |
| prestare FR | auria R | 20 possideam F | 22 sancto spiritu R |
| + amen R | | | |
| 1 adiuuat R | 2 Michæl F Michael R | 4 mittet F | |

Glossae T] 17 Gabriel] .i. fortitudo dei interpretatur¹ Raphiel] .i. medicina
dei interpretatur, eo quod medicinavit Tobiam de cecitate 19 possint] .i.
angeli et archangeli aulia] .i. regia domus
1 archangelus] .i. summus nuntius interpretatur 2 Michel] .i. qui sicut deus
interpretatur

[NOTA.]

T] fol. 8b *in sup. marg.*
. . . unquam in ueritate se poterit excussare. Potest aliquis dicere,
Non possum (ieiun)are et non possum uigilare ; nunquid potest dicere,
Non possum amare ? (Non possum res) meas totas pauperibus dare
et in monasterio deo seruire. Numquid (potest) dicere, Non possum
diligere ? Si dixeris quia non possis a uino uel a carnibus abstinere,
credimus ; si autem dixeris quia non possis in te peccantibus indulgere
omni modo non credimus ; quia nulla nobis remanet excussatio. Non
de cellario sed de corde istam elimosynam iubemur implere, diligere
inimicos uestros. Non dixit inimicos proximi uel æclesiæ. Intus in
corde uestro est ubi redire iubemur dicente profeta, Redite præuari-
catores ad cor uestrum.² Non enim in lonquincis regionibus inuenitur
quod dominus petit ; intus ad cor nostrum mittit.³

[PRAEFATIO IN HYMNUM S. OENGUSII MEIC TIPRAITE.]

T] Martine. Óengus macc Tipraite, sacart Cluana Fota Baitan Aba, is é doronai hunc ymnum. I Cluain Fota factus est. Causa autem Adamnan bóí *for* cuairt cell Coluim Cille i n-Herenn, co roacht co Uisnech Mide, co ro'gared dó
 5 cech fer graid *forsa* raba liud isin tír ; co ruacht in t-~~er~~úacra c' Oengus in aidche fele Martain, et timuit ualde ut fecit hunc ymnum in honorem Martini di-a soerad. Uenit tra Óengus dochum dala arrabarach *ocus* a immun erlam leis ;
ocus tarfas do Adamnan Martan *for* a laim deis Óengussa,
 10 *ocus* atracht *tra* Adamnan reme, et honorificauit eum cum osculo, et omnes mirabantur causam honoris, et dixit Adamnan ut uidit Martinum secum, conid ar Martan do bith immalle fris dorat honor do. Ro'socrad *tra* amlaid-sein Óengus ; et ostendit ymnum suum, et laudauit Adamnan
 15 ymnum, et dixit gnúis airmitiu *for* intí gebas ic dul dochum dala *no* airechta *ocus* comad dítiu ar cech ngalar, *ocus* nem ar a gabail fo lige fo eirge.
 Tre rithim *dana* dorónad ; sé caibdill ann, *ocus* da line cech caibdill ; imrecre *dana* ann, et non equalem numerum silla-
 20 barum singulæ liníæ scruant.

| | | |
|-----------------------------------|--------------------------|---------------------------|
| F] 1 Fata Boetan | 4 Hérind ro'gaired | 5 for a rabi |
| 6 co hÓengus feile Martan | 7 tanic <i>pro</i> uenit | 8 <i>om.</i> dala ymmun |
| 10 atraracht | 12 quod <i>pro</i> ut | 13 honóir |
| 10 amlaid-sein et ostendit Oengus | 15 ermitiu | 14 Oengus |
| eirge | 18 tria coibtil and | 16 <i>om.</i> <i>ocus</i> |
| 20 singulæ quæque | cecha | 19 coiptil and |

[HYMNUS S. OENGUSII IN LAUDEM S. MARTINI.]

T] **M**artine te deprecor pro me rogaris patrem
 Christum ac spiritum sanctum habentem
 Mariam matrem

Martinus mirus more ore laudauit deum
 puro corde cantauit atque amauit eum

5 Electus dei uiui signa sibi salutis
 donauit deus pacis magnæ atque uirtutis

Uerbum dei locutus secutus in mandatis
 uirtutibus impletis mortuis resuscitatis

Sanans homines lepra cura duplice mira [fol. 9
 10 magnitudine mala egretudine dira

Deum dominum nostrum passum pro nobis mire
 uoluntarie propter nos deprecare Martine.

Martine

Sanctus Martinus adhuc catacominus hac me ueste contextit¹
 dicit dominus omnipotens.

Per merita Martini
 sancti atque dignissimi
 5 nos precamur
 ut mereamur
 regnum dei uiui altissimi.

Amen.

F] 4 d *pro* eum 8 suscitatis 11 pasum 1 caticuminus

Glossae T] 3 more] .i. caritatis atque reigionis 7 locutus] est secutus]
 .i. deum 8 impletis] *a man. post.* amen 9 duplice] .i. anima et corpore
 10 magnitudine] .i. peccati egretudine] .i. corporis dira] *in dextr. marg.* dia-
 lition fil hic .i. Sechmall m. . . urch. onis
 1 catacominus] .i. adiutor fidei interpretatur.

¹ Sulp. Seu. *Uit. Mart.* § 3.

[NOTA.]

T] fol. 9 *in sup. marg.* Duæ primæ ætates singulis annorum terminantur ebdomadibus, propter simplicem uitam. Adoliscencia duabus ebdomadibus constat propter intellectum et actionem. Quæ duo nondum erant in pueris, et in paruulis non a .xu. usque ad .xxviii. annum. Iuuentus tribus ebdomadibus permanet propter illa .iii. intellectum et actionem corporis, si uirtutem habent. Ista enim a .xxviii. oritur et .xlvi. consummatur, quando et in feminis partus deficit. Senectus .iiii. ebdomadibus sumitur propter accedentem in illis .iii. animi et corporis grauitatem. Ultima uero senium nullo certo annorum difinitur. Sunt intellegibilia quæ mente) animoque percipiuntur ; sensibilia autem quæ uisu tactuque corporeo sentiuntur. (Ex aere) uisus auditus adoratus ; ex terra tactus saporque nascitur. Eadem omnia una . . . quæ dum contemplatur spiritus est, dum sentit sensus, dum sapit animus, dum intelligit mens, dum discernit ratio est, dum consentit uoluntas, dum recordatur (memoria est, dum) membra uigitat, (anima est et modo sapit) et modo disipit . . .¹

¹ Isid. *Differentiarum* ii. 19-20.

[PRAEFATIO IN GLORIA IN EXCELSIS.]

T] Gloria in excelsis. Angeli dei cecinerunt primum uersum huius ymni in nocte dominicæ natiuitatis. Ic tur Gabder *immorro* dorónsat, .i. míle ó Hierusalem sair, do faillsigud *immorro* conid macc dé intí ro'genair ann doronsat
 5 he. I n-aimsir Octauin *Augaist* doronad. Ambrosius autem fecit hunc ymnum a secundo uersu usque ad finem ymni.

F] 1, 2 aingil doronsat in fers toisech do'nd immun-sa aidche na gene
pro angeli . . . natiuitatis 3 Gader 4 follsigud
 4 ro'genar and 5 amsir *immorro pro Augaist* 5, 6
 Ambrois *dana* (do)rónai in tuilled .i. *pro* Ambrosius . . . ymnum
 7 laudis *pro* ymni

B] Gloria in excelsis deo. Aingil dorónsat in fers toisech don imanso oidche na geine; hic tur Ader *immorro* doronsat .i. míle o Hierusalem sair; di-a foillsiugud *conid mac* dé intí ro'genair and doronsat he. I n-aimsir hOctafin din dorónad he. Ambróiss din
 5 doróine in tuilled .i. a secundo uersa usque in finem laudis, &c. Ambrosius sui *escop*, is e doróine hunc imnum do molad Iesu. *Ocus* in oidche as dír a cantain. Tria rithim din dorónad; .uii cáptil ind, *ocus* uii. line in cech cáptil, *ocus* .uii. sillæba *cecha* line.

[GLORIA IN EXCELSIS.]

- T] **G**loria in excelsis deo et in terra
 pax hominibus bonæ uoluntatis¹
 Laudamus te benedicimus te adoramus te
 glorificamus te magnificamus te
 5 Gratias agimus tibi
 propter magnam misericordiam tuam
 domine rex celestis deus pater omnipotens
 Domine fili unigenite Iesu Christe
 sancte spiritus dei et omnes dicimus amen
 10 Domine fili dei patris agne dei
 qui tollis peccata mundi miserere nobis
 Suscipe orationem nostram
 qui sedes ad dexteram patris
 miserere nobis domine
 15 Quoniam tu solus sanctus tu solus dominus
 tu solus gloriosus cum spiritu sancto
 in gloria dei patris amen

FABS] *tit.* ad uesperum et ad matutinam A Imnus angelicus S *car. tit.*
 FB 2 omnibus bone uoluntatis tue B bonæ A 4 *om.*
 magnificamus te B 6 *pro pro* propter S misericordiam S gloriam B
 7 + deus *post* domine B celestis A celestis S 8 filii FAS dei
 unigeniti S 9, 10 *om.* B 10 filii FAS 11 peccatum AS misserere
 S + qui tollis peccata mundi *post* nobis B 12 orationes S deprecā-
 tionem B nostras S 13 sedis S dexterem B dextram S + dei *post*
 dexteram FAS 14 misserere S *om.* domine ABS 15 tu solus dominus
bis S 16 altissimus Iesu Christe *pro* gloriosus B + patre *post* cum B
vv 17 *usque ad finem om.* BS

Glossae T] 1 in excelsis] .i. in celis in terra] .i. in ecclesia sancta 2 bonæ
 uoluntatis] .i. eis qui nullum deum offendere, sed placere cogitatione et uerbo et
 opere 3 Laudamus] .i. in anima nostra uel in teorica uita benedicimus] .i.
 in corpore nostro uel in actuali uita adoramus] .i. subiectione corporis et animæ
 .i. totis uiribus 4 glorificamus] .i. coram deo patre magnificamus] .i. coram
 hominibus bono opere 6 misericordiam] in *dext. marg. a man. post.* gloriam
 15 solus] .i. per temetipsum.

¹ Lc ii. 14.

- T] In omni tempore benedicimus te
et laudamus nomen tuum
20 in æternum et in sæculum sæculi¹ amen
Dignare domine
nocte ista sine peccato nos custodire
Benedictus es domine deus patrum nostrorum
et laudabile et gloriosum nomen tuum
25 in æternum et in sæculum sæculi² amen
/Domine deus salutis meæ [fol. 9b.
in die clamaui et nocte coram te
Intret oratio mea in conspectu tuo
inclina aurem tuam ad precem meam domine³
30 Scuto circumdabit te ueritas eius
non timebis a timore nocturno⁴

FA] 18 cotidie *pro* in omni tempore A 20 seculi F saeculum
saeculi A 22 die *pro* nocte A 24, 25 nomen tuum in saecula amen A
25 *om.* amen F *vv.* 26–31 *om.* A *sed add*: Miserere nobis domine miserere
nobis⁵ Uerba mea auribus usque et deus meus⁶ mane et exaudies uocem
meam⁷ mane oratio mea praeueniet te domine⁸ Diebus adque noctibus horis
atque momentis miserere nobis domine Orationibus ac meritis sanctorum
tuorum miserere Angelorum archangelorum patriarcharum prophetarum
miserere nobis domine Apostolorum martirum et confessorum adque uni-
uersa gradus sanctorum miserere Gloria et honor patri et fili (filio A*) et
spiritui sancto et nunc (nunc A*) et semper et in saecula saeculorum amen.
30, 31 *om.* F *sed add*: Noctibus ac diebus horis atque momentis miserere
nobis domine Orationibus ac meritis sanctorum tuorum miserere nobis
domine Angelorum et archangelorum patriarcharum profetarumque Apos-
tolorum ac martyrum et confessorum atque uniuersi gradus sanctorum
tuorum miserere Et scribe nos in libro uiuentium ut per precem sanctorum
tuorum ueniam mereamur. miserere. Praesta nobis domine ut hanc noctem
sine peccato nos transire possimus miserere nobis domine Gloria et honor
patri et filio et spiritui sancto miserere Qui est ante secula manet in ætern-
um miserere nobis domine. miserere Christe domine. miserere sancte
domine Mirabilis deus in sanctis suis deus Israhel ipse dabit uirtutem et
fortitudinem plebi suæ, benedictus deus⁹

Glossae T] 18 in omni] .i. in prosperis et in aduersis 19 nomen tuum] .i.
filium tuum 22 nocte] .i. huius sæculi peccato] .i. sine mortali crimine
23 patrum] .i. patriarcharum et apostolorum 25 in sæculum] .i. hic et in futuro
27 in die] .i. in prosperis nocte] .i. in tenebris sæculi huius 29 precem] .i.
quam in hoc corpore possitis fundo 30 scuto] .i. licet in errore fueris quod nox
est, non timebis quia habes scutum ueritatis 31 timebis] .i. a tenebrosa
satione inimicorum

¹ Ps. cxliv. 2.

² Dan. iii. 26.

³ Ps. lxxxvii. 2, 3.

⁴ Ps. xc. 5.

⁵ Ps. cxxii. 3.

⁶ Ps. v. 2, 3.

⁷ Ps. v. 4.

⁸ Ps. lxxxvii. 14.

⁹ Ps. lxxvii. 36.

[NOTA.]

T] fol. 9b *in sup. marg.* . . . dictæ sunt a quibus oculi formantur. Nares dictæ quæ ær uel spiritus na(re) non disinit ; in his dua officia unum ducendi spiritus, alterum capiendi odores, tertium est purgamenti cerebri defluentis egerere. Os dictum est (quasi) corporis hostium ; cuius species in duobus constat officiis, sumendi uictus (et loquendi) linguæ. Labia a lambendo nominata sunt. Lingua a ligendo cibum . . . Dentes, id est priores molares canini qui uigesimo ætatis anno existunt. Gignæ a gignentibus dentibus. Fauces sunt angustæ fistulæ quasi foces. Pectus hominis est patens et rectum ; plenum enim ratione non decebat esse latens uel humilis. Papilla sunt capitula mammæ. Per umbilicum fetus dum est in nutero nutritur.¹

¹ Cf. Isid. *Differentiarum* II. 17.

[PRAEFATIO IN *MAGNIFICAT.*]

T] Magnificat. Maria mater domini fecit hunc ymnum. In tempore uero Octauiani Augusti fecit ; in xmo enim secundo anno imperii eius Christus natus est. *Ocus* is i n-araile cathraig sliabda hi treib Iuda hi fail Hierusalem, *ocus* is
 5 i-sede cathir diles Zachair ; ibi Iohannes babtiza natus est, *ocus* is do'n cathraig-sein tanic Maire do fis Elizabeth, in tan atchuala a bith alachta .i. isin t[s]esed mfs. *Ocus* is inti doratad erlabra do Zachar, *ocus* is inte dorone Zachar 'Benedictus,' *ocus* is inte doronad 'Magnificat.' Is e immorro in
 10 fochund .i. Maire tanic do fis Elistabeth setche Zachair, ar itchuala a bith torrach post longissimam sterilitatem. Omnes enim cognati eius uisitabant. Intrans ergo Maria hostium domus suæ, Elizabeth dixit cum motatione infantis in utero suo, "En mater domini uenit ad me"; et ob id dicunt
 15 Iohannem profetasse antequam natus esset ; et tunc Maria dixit 'Magnificat' et in hoc tempore filium suum Maria concepit.

FB] 1 Magnificat anima B himnum B 2 din Octauin August
 B 2, 3 anno secundo F 3 imperi B In Ierusalem immorro (om. B)
 doronad no pro *ocus* FB is in n-araile F 4 chathraig B sliabda F
 sliab dai B om. hi treib Iuda FB i pro hi F fail B 5 is side F is
 i-side B om. cathir B dileas B hibi B bauprista B 6 chathraig-
 sin FB Muire d' físs Helizabeth B 7 itchuala B om. a bith B
 alacta F alachtai hí B om. .i. isin tised mfs FB inte F indte B 8
 thucad pro doratad B erlubra F hirrlabra B Zachair F om. *ocus* B
 innte beos doroine B Zachair F 9 om. *ocus* . . . magnificat
 FB he FB din pro immorro B 10 fochand B Muire B thanic
 FB fis F fhiss B Elizabeth F Helizabeth B setchi B 11 beth B
 alacta F alachta B pro torrach stirilitatem F 12 eius eam F eius
 ad eam B 13 Helizabeth B uentre pro utero FB 14 hob B
 15 Iohannim B prophetasse F esse B 16 Magnificat anima mea
 dominum F om. et ante in F etc pro et B

[MAGNIFICAT.]

- T] **M**agnificat anima mea dominum
 et exultauit spiritus meus in deo salutari meo
 Quia respexit humilitatem ancillæ suæ
 Ecce enim ex hoc beatam me dicent
 omnes generationes
 5 Quia fecit mihi magna qui potens est
 et sanctum nomen eius
 Et misericordia eius in progenies et progenies
 timentibus eum
 Fecit potentiam in brachio suo
 10 dispexit superbos mente cordis sui
 Deposuit potentes de sede
 et exaltauit humiles
 Esurientes impleuit bonis
 et diuites demisit inanes
 15 Suscepit Israel puerum suum
 memorare misericordiæ suæ

F] 2 exultabit 10 in mente 13 essurientes 14 dimisit

Glossæ T] 1 anima] eius anima dominum magnificat qui omnes interiores hominis affectus diuinis laudibus ac seruitiis mancipat 2 salutari] .i. ut dicit psalmista, Anima mea exultabit domino et dilectabitur super salutari suo¹ 3 humilitatem] .i. uirginitatem ancillæ] .i. cuius humilitas respicitur recte ab omnibus beata cognominanda gratulatur, sicut e contrario superbia dispecta condemnatur Eux: ita sicut intrauit mors in mundum per superbiam Eux, per humilitatem Marice uitæ panditur introitus humano generi² 6 sanctum] sanctum nomen eius uocatur quia singularis culmine potentiæ transcendit omnem creaturam³ 7 in progenies] .i. in omni gente qui timet eum et operatur iustitiam⁴ 9 potentiam] .i. quia omnia per filium dei patris facta sunt, ideo eum brachium domini dicitur 10 superbos] .i. filios diabuli, quia initium est omnis peccati superbia et in *sinistr. marg.* commemorat hic beata Maria quomodo per omne labentis sæculi tempus creator iustus ac misericors et superbis resistere et humilibus dare gratiam consuevit.⁵ 11 potentes] .i. confidentes in uirtute sua sede] .i. superbia 12 humiles] .i. qui dicunt cum apostolo, Omnia possumus in Christo⁶ 13 esurientes] .i. satiabuntur perfecti quia eterna bona esuriunt bonis] .i. celestibus 14 diuites] .i. qui de terrenis diuitiis superbiunt inanes totius beatitudinis demittentur a domino in die iudicii 15 suscepit] .i. deus et in *sinistr. marg.* bene autem domini et Iohannis exortum matres profetando præueniunt, ut sicut peccatum a mulieribus cepit ita etiam bona a mulieribus incipiant, et quæ per unius deceptionem periit duabus certatim præconantibus mundo uita reddatur⁷

Ps. xxxiv. 9.

² Baeda Comm. in Lc. i.³ Ibid.⁴ Acts x. 35.⁵ Cf. Jas. iv. 6.⁶ Phil. iv. 13.⁷ Baeda Comm. in Lc. i. 55.

T] Sicut locutus est ad patres nostros
Abraham et semini eius usque in sæculum¹

1 Aue maria plena gratia dominus tecum. benedicta tu inter
mulieres et benedictus fructus uentris tui. Spiritus sanctus
superueniet in te et uirtus altissimi obumbrabit tibi.²

F] 1 gratia plena 2 et *ante* spiritus 3 superueniat

Glossæ T] 17 ad patres] .i. ad patriarchas 18 semini] .i. non carnale
~~sed~~ spiritale semen significat .i. filiis promissionis in Christo

¹ Lc i 46- .

Lc. i. 28, 35.

[PRAEFATIO IN *BENEDICTUS*.]

T] Benedictus dominus. Zacharias pater Iohannis baptiza fecit hanc laudem domino. In tempore uero Octauiani Augusti fecit. Causa autem aliquando Stacharias in templum ut immolaret pro populo more sacerdotali intrauit, quia de
 5 semine Aaron et de uicce Abia specialiter natus est: sors eius septimanæ fuit. A tempore enim Dauid sacerdotium in xxiiii intercognitiones diuersas diuisum est, et a sabbato usque ad sabbatum unusquisque ministerio suo utebatur. A tempore enim Aaron usque ad Dauid unus post unum
 10 tenebat. Intrans ergo Stacharias in templum ut pro se et pro populo offerret aspiciens in dexteram angelum Gabrielem /sedentem in cornu altari uidit et dicentem sibi, Noli [fol. 10 timere quia non ad timorem tibi afferendum sed ad gaudium ueni; Elizabeth enim pariet tibi filium et uocabitur Iohannes
 15 et magnus erit coram deo et hominibus. Et Stacharias dixit, Quomodo fiet hoc quum prætermiserit nos tempus parendi? Angelus respondit, Si homo tibi hoc promitteret deberes uerba eius dubitare; ego uero angelus dei sum et consisto in præsentia eius et uerba eius tibi porto; et ideo non debes dubitare quæ
 20 dixi; et ob id ab hac die usque puer nascatur non loqueris. Et ita factum est donec impletum est quod promissum est. Concepit enim Elizabeth et peperit filium; et cognati de nomine pueri matrem eius interrogabant, et respondit mater eius, Iohannes uocetur. Alii uero contradicentes dicebant, nomine
 25 patris uocetur. Elistabeth autem dixit ut rogarent patrem ut scribat nomen filii sui. Zacharias uero ita rogatus locutus est et dixit, Uocetur puer Iohannes; et continuo laudauit dominum dicendo, 'Benedictus dominus deus Israel.'

F] 1 *om.* dominus 1, 2 Zachair athair Iohain baptaist dorone in n-immunsa in Ierusalem immorro doronad *pro* Zacharias . . . domino
 3 factum est *pro* fecit uero haec est *pro* autem Zacharias 5 uice
 et sors 7 diuisum *om.* est 10 Zacharias 11 offeret
 12 altaris 13 non *sec. man.* gaudendum 14 pariet *post* filium
 15 dixit Zacharias quomodo hoc fiat quod 16 pariendi 21 donec
 quod promissum est impletum 23 responsit *om.* eius *post* mater
 24 uocitetur 25 Elizabeth uero *pro* autem 26 ita locutus est
 interrogatus 27 laudabit 28 *om.* Israel

¹ Cf. Lc. i. 5-24, 60-63.

[BENEDICTUS.]

- T] **B**enedictus dominus deus Israel
 quia uisitauit et fecit redemptionem plebis suæ
 Et erexit cornu salutis nobis
 in domu Dauid pueri sui
 5 Sicut locutus est per os sanctorum
 profetarum suorum qui ab æuo sunt
 Et liberauit nos ab inimicis nostris
 et de manu omnium qui nos oderunt
 Ad faciendam misericordiam cum patribus nostris
 10 et memorare testamenti sui sancti
 Iusiurandum quod iurauit ad Abraham
 patrem nostrum daturum se nobis
 Ut sine timore de manibus inimicorum nostrorum
 liberati seruiamus illi
 15 In sanctitate et iustitia coram ipso
 omnibus diebus nostris

FA] *tit.* B[enedictio] sancti Zachariae A *car. tit.* F 2 uisitauit F
 suae A 5 loquutus A 6 profetarum FA hab eo A ab eo A*
 7 liberabit A 10 memorari A sancti sui A

Glossae T] 2 uisitauit] .i. plebem hanc uisitando suam esse fecit quia sua fidei
 sublimitate eam perfecit¹ 3 cornu] .i. cornu salutis firmam celsitudinem salutis
 dicit, cornu excedit carnem, et ideo cornu salutis regnum saluatoris Christi uocatur²
 6 profetarum] profetae specialiter appellati sunt, qui de aduentu Christi manifeste sunt
 locuti³ ab æuo] .i. ab initio 7 liberauit] .i. filius dei 8 de manu]
 .i. de potestate omnium] .i. inimicorum qui] .i. homines peruersos et immundos
 spiritus significat, de manu quorum et interim spe sal(ui) facti sumus et in futuro re ipsa
 saluandi⁴ 10 testamenti] .i. disposuit deus testamentum nos esse liberaturum
 de semine patriarcharum⁵ 11 ad Abraham] .i. fides gentium et sacrosanctus
 æclesiæ coitus est promissus Abrahæ, domino ad eum dicente, In te benedicentur omnes
 gentes terræ.⁶ Dixit dominus ad Dauid, Cum compleueris dies tuos ut uadas ad patre-
 tuos, suscitabo semen tuum, et ego ero ei in patrem, et ipse erit mihi in filium, ipse
 ædificabit mihi domum⁷ 15 in sanctitate] .i. ostendit hic profeta quomodo
 domino seruiendum est, in sanctitate uidelicet et iustitia⁸

Baeda *Comm. in Lc. i.*
⁶ Gen. xviii. 18.

³ *Ibid.*
⁷ 2 Reg. vii. 12-14.

⁴ *Ibid.*
⁵ *Ibid.*
⁸ Baeda *Comm. in Lc. i.*

T] Et tu puer profeta altissimi uocaberis
 præibis enim ante faciem domini parare uias eius
 Ad dandam scientiam salutis plebi eius
 20 in remissionem peccatorum eorum
 Per uiscera misericordiæ dei nostri
 in quibus uisitauit nos oriens ex alto
 Illuminare his qui in tenebris et umbra mortis sedent
 ad dirigendos pedes nostros in uiam pacis¹

I Puer autem crescebat et confortabatur in spiritu et erat in
 desertis locis usque ad diem ostentionis suæ ad Israel²

FA] 17 propheta FA 20 remissionem F meorum FA 21
 misericordiæ A 22 om. nos A ins. A* 23 Illuminare A et illum-
 inare F hiis A
 2 om. locis FA ostensionis FA suae et Israel A

Glossae T] 17 altissimi] .i. audiant mansueti quod Christum dominum quem
 Iohannes profetando præibit altissimum uocat³ 18 præibis] .i. in uitam et
 in mortem parare] .i. ut dixit, Parate uiam domini rectas facite semitas dei
 nostri⁴ eius] .i. Christi 19 scientiam] .i. futuram 22 oriens] .i. ecce
 uir, inquit profeta, Oriens nomen eius. Qui ideo recte oriens uocatur qui nobis ortum
 ueræ lucis aperiens filios noctis et tenebrarum lucis efficit filios⁵ 23 illuminare]
 .i. his qui in peccatis et ignorantiae cecitate uixerunt, agnitionis amorisque sui radios
 infundere⁶ 24 pedes] pedes nostri in uiam pacis diriguntur cum actionem nos-
 trarum iter per omnia redemptoris nostri gratiæ concordat⁷

I puer] .i. prædicator penitentiae futurus optimum est ut solitudinis aspera sequatur⁸

[NOTA.]

T] fol. 10 in sup. marg. . . . (procul du)bio Satanæ sunt filii
 qui confundunt. Quia sicut multum nocet si unitas desit bonis, ita ualde
 est noxium si non desit malis.⁹ In examine recti iudicis motat merita
 ordinum qualitas actionum, ut caruunculus pallens et iachinthus cerulus.¹⁰
 Pacem relinquo uobis, pacem meam do uobis.¹¹ Gregorius. Si cor in
 eam quæ relictæ figitur, nunquam ad illam quæ danda est peruenitur.

Quid enim est pax transitoria nisi quoddam uestigium pacis
 æternæ) . . . cele(sti)a . . . habitacula.¹² Augustinus. Pacem reliquit
 nobis in hoc seculo in hostem uincinus pacem suam dabit
 nobis in futuro quando supra hoste(s) regnabimu Augustinus. Pro-
 ficiscens uoluit dare quod quid factum est homo cum uenerit, et quæsitum
 non inuenerit quod donauit.¹³

¹ Lc. i. 68-79.
 Comm. in Lc. i. 78.
¹⁰ Ibid. iii. 28.
 Serm. xcviij.

² Lc. i. 80.
⁶ Ibid.
¹¹ Jn. xiv. 27.

³ Baeda Comm. in Lc. i. 76.
⁷ Ibid.
¹² Greg. Reg. Past. iii. 23.

⁸ Isa. xl. 3.
⁹ Greg. Reg. Past. iii. 23.
¹³ Cf. Pseudo-Aug.

[PRAEFATIO IN TE DEUM LAUDAMUS.]

T] Hæc est laus sanctæ trinitatis quam Augustinus sanctus et Ambrosius composuit.

F] Neceta comarba Petair dorónai in cantaic-se. Ir-Roim dano doronad. Incertum autem quo tempore et ob quam causam factum nisi Necetam deum laudare uoluisse diceremus, dicens, "Laudate pueri dominum, Laudate nomen domini, Te deum laudamus" et reliqua.

[TE DEUM LAUDAMUS.]

T] **L**audate pueri dominum
 laudate nomen domini¹
 /Te deum laudamus [fol. 10b.
 te dominum confitemur
 5 Te æternum patrem
 omnis terra ueneratur
 Tibi omnes angeli
 tibi cæli et uniuersæ potestates
 Tibi hiruphin et zaraphin
 10 incessabili uoce proclamant dicentes
 sanctus sanctus sanctus dominus deus sabaoth²
 Pleni sunt cæli et uniuersa terra
 honore gloriæ tuæ
 Te gloriosus apostolorum chorus
 15 te profetarum laudabilis numerus

FAD] *tit.* Ymnum in die dominica A *car. tit.* FD 1, 2 *om.* D 3, 4
transpos. D 5 æternum A 8 celi F cæli A cæli et terra D uniuersæ A
 9 hirubin et syraphin A cherubin et seraphin D 10 *om.* dicentes AD
 12 celi F cæli A *om.* uniuersa D 13 gloria tua, osanna in excelsis
pro honore . . . tuæ D 15 profetarum FAD

Glossæ T] 3 laudamus] .i. ore uel opere 4 confitemur] .i. corde 9
 hiruphin] *in sinistr. marg.* sciendum est quod hiruphim et saraphim per .m. litteram
 prolata iuxta proprietatem linguæ Ebreæ masculini sunt et pluralis numeri tantum, si
 autem per .n. litteram dicantur Græca sunt et neutri generis et pluralis numeri 11
 sanctus] .i. sanctus ter dicitur quia unus et trinus est deus 12 uniuersa] .i.
 æclesia per quadratum orbem defusa non desinit laudare et orare deum 14
 apostolorum] .i. misorum 15 profetarum] .i. prouidentium

¹ Ps. cxii. 1.² Isa. vi. 3.

- T] Te martirum candidatus laudat exercitus
 te per orbem terrarum sancta confitetur æclesia
 Patrem immensæ maiestatis tuæ
 uenerandum tuum uerum et unigenitum filium
 20 Sanctum quoque paraclitum spiritum
 tu rex gloriæ Christe
 Tu patris sempiternus es filius
 tu ad liberandum mundum suscepisti hominem
 Non horruisti uirginis uterum
 25 tu deuicto mortis aculeo
 aperuisti credentibus regna cælorum
 Tu ad dexteram dei sedes in gloria patris
 iudex crederis esse uenturus
 Tu ergo quessimus nobis tuis famulis subueni
 30 quos pretioso sanguine redemisti
 Æternam fac cum sanctis tuis gloriam munerari
 saluum fac populum tuum domine
 et benedic hereditati tuæ
 et rege eos et extolle illos usque in sæculum¹
 35 Per singulos dies benedicimus te
 et laudamus nomen tuum in æternum
 et in sæculum sæculi²
 Fiat domine misericordia tua super nos
 quemadmodum sperauimus in te³

FAD] 16 martyrum FAD laudet A om. D 17 æclesia F
 æcclesia A 18 immensæ A inmensæ D om. tuæ AD 19
 om. et FAD 20 paraclitum D 21 gloriæ A 22 patri
 D om. es A ins. A* 23 suscepisti D 24 aborruisti D 25
 deuicta morte D 26 om. credentibus D celorum F cælorum A 27
 om. dei D sedens A sedis D glo A gloria A* 28 ecce pro iudex
 . . . esse D 29 Te FAD quessimus A quesumus D om.
 nobis F 30 prætioso A pretiosa D sanguinem redemisti A 31
 aEternam A sanctis gloriæ A in gloriam intrare pro tuis . . .
 munerari D 32 usque ad finem om. D 33 tuæ A 34
 sæculum A 36 æternum A 37 seculum seculi F in sæculum
 sæculi amen A

Glossæ T] 16 martirum] .i. fidelium 32 populum] .i. Christianum 33
 hereditati] .i. æclesiæ 34 rege] .i. in bonis operibus extolle] .i. defende
 in seculum] .i. in uita æterna 35 per singulos] .i. in prosperis et in aduersis
 sine ullo interuallo te benedicimus 38 fiat] .i. oratio æclesiæ

1 Te patrem adoramus æternum, te sempiternum filium inuocamus, teque spiritum sanctum in una diuinitatis substantia manentem/ confitemur. Tibi uni deo in trinitate [fol. 11. debitas laudes et gratias referimus ut te incessabili uoce
5 laudare mereamur per eterna sæcula

FA] 2 substantiae A 4 refferimus F referemus A 5 meriamur
per æterna sæcula saeculorum A æterna secula seculorum amen F

[NOTAE.]

T] fol. 10b *in sup. marg.*

uade et uende omnia quaecumque habes et da pauperibus et habebis (thesaurum) in cælo et ueni sequere me¹ conuertatur . . . et possessus est et non possess Christum sequitur qui eum imitatur, (ut ait), Discite a me quia mitis sum et humilis.² Christum sequitur qui nihil proprium in terra possidet, ut ait, Filius hominis non habet ubi caput reclinet.³ Christum sequitur qui ex corde pro se orat ut ait, Pater ignosce illis, nesciunt enim quid faciunt.⁴ Christum sequitur qui non suam (propriam) uoluntatem sequitur, ut ait, Ipse non quod ego uolo sed quod tu uis.⁵ Christum sequitur qui abstinet se escis carnalibus ut ipse .xl. diebus ieiunauit . Unde si eum sequi uolumus exempla eius sequamur; qui enim Christum hic sequitur in bonis operibus, sequitur eum in regno futuro, ut est illud, Hi sequuntur agnum quocumque ierit.⁶

T] fol. 11 *in sup. marg.*

. admoneatur animus ad naturam excellentiorem se (conu-tere, id est) ad deum, cum ipsum corpus eius quod terrenum, ad corpus excellentius, id est (ad) corpus celeste conuertitur.⁷ Qui quærit sapientiam me quærit. Benedictio sine radice non crescit. Orationibus mundamur, lectionibus instruimur, utrumque bonum est, si licet, si non licet, melius est orare quam legere. Qui uult (cum deo) esse frequenter (debet orare) et legere tibi legenti loquitur deus."

anima unius cuiusque testat post mortem locum erat sic sepulturae et uenerat in mundum et locum baptismi.

¹ Lc. xviii. 22.

² Mt. vi. 29.

³ Mt. viii. 20.

⁴ Lc. xxiii. 34.

⁵ Jn. viii. 14.

⁶ Apoc. xiv. 4.

⁷ Aug. *Serm. Pom. in monte H.* 5.

⁸ Isid. *Sent.* iii. 9 (Hibernensis xiv. 3).

[PRAEFATIO IN HYMNUM ALTUS PROSATOR.]

- T] Locus huius hymni Hí ; tempus Aedáin meicc Gabráin rí Alban, *ocus* Aeda meicc Ainmereich rí Herenn ; Muricius autem uel Foccas iss-e ba rí Roman tunc ; perso Colum Cille de nobile genere Scotorum, Columba dicitur ut
- 5 "estote prudentes sicut serpentes et simplices sicut columbae"¹ ; causa quia uoluit Deum laudare. Per septim annos hunc ymnum scrutans in Nigra Cellula sine lumine .i. ar chuinchid dílguda i n-inad catha Cule Dremne do brisiud for Diarmait mac Cerbaill, *ocus* na catha aile ro'briste tre n-a
- 10 fochun. Uel ut alii dicunt, is co hoponn dorónad .i. araile lathe ro'bói Colum Cille i nHí, *ocus* ní báí nech oca acht Bóithin, *ocus* ní bóí biad occu acht criathar corca. Asbert iarum Colum Cille fri Bóithín, "do'foilet oigid huasliu cucunn in diu, a Baithin," .i. muintir Griguir tancatar co n-ascadaib
- 15 do-som ; *ocus* asbert-som fri Baithín, "bí i foss ic frithalaim na n-óged co ndigius-sa do'n muiliunn." Gaibid-som fair a ere di-araile chloich bóí isind recles .i. Blathnat a hainm, *ocus* maraid beos, *ocus* is furri dognither roinn isin phroin-tig. Ba trom thra leseom a ere, co nderna in n-immun-sa tria ord

F] 1 artis *pro* hymni 2 Ainmirech Herend 3 Focas *om.*
 iss-e persona 4 nobili Scottorum *post* ut *add.* in euangelio dicens
 6 laudare Deum .iii. 8 chuinchid in n-inad 9 cath ro'briste
 trea n-a 10 hopond 11 ní bóí 12 Baithein ocu 13
 Bæthín do'failet oegid uasle chucund 14 a Baithein aiscedaib
 15 *om.* fri ic frithalim 16 co ndigius-sa muiliund gebid
 17 cloich Bláthnat 18 fuirre roind phron-taig 19 trom immon

- B] Altus prosetor. Colum Cille fecit hunc ymnum Trinitati per septem annos in Cellula Nigra .i. isin dúib-recles i nDoire Choluim Cille ; *no* is cu hobund cena dorónad, ut alii dicunt .i. in tan ro'boi Colum Cille i nHí a oenur acht Boethín 'n-a farrad namá. Is and
- 5 tra ro'faillsiged do Colum Cille oeigid do thidecht chuci .i. mor-feisiur de muintir Grigoir tancutar chuire-sium o Róim co n-ascadaib leo do .i. in mór-gemm Coluim Cille *ocus* cross esside in diu, *ocus* immund na sechtmaine .i. immund cech n-óidche isin t[s]echtmain et alia dona. Ro'iarfaig tra Colum Cille do Boethín, cid do bíud bóí isin
- 10 choitchend. "Ata," ol Boethín, "criathar corci and." "Frithail-siu na haigedu, a Boethín," ol Colum Cille, "co ndechus-sa do'n muilend" Iar-sin tra gebid Colum Cille fair in mboile do'n chloich fil isin proinn-tig i nHí, *ocus* is e a hainm na cloich-sin Moel-blatha, *ocus* sonas foracbad for cach mbiud doberar furri. Is iar-

¹ Mt. x. 16.

- T] aipgitrech otha-sen *condice* in mulenn .i. "Adiutor laborantium et reliqua." In tan *immorro* dorat in cét-fota isin mulenn, is ann dochuaid i cenn in chetna caiptill, *ocus* is immaille ro'scaich in bolc do blith *ocus* in t-immun do denam; *ocus* is co hoponn doronad sic. Isin choiciud bliadain sescat ar
- 25 .cccc. iar ngein *Crist*. dochuaid Colum Cille do Hi, ut Beda dicit: "Anno dominicæ incarnationis .ccccclxu. quo tempore gubernaculum Romani imperii post Iustianum Iustinus minor accepit, uenit de Hibernia prespiter et abbas habitu et uita monachi insignis nomine Columbi Britoniam predica-
- 30 turus uerbum Dei prouinciis septimtrionalium Pictorum."¹ Brudi autem filius Melchon regebat Pictos tunc, et ipse immolauit Columbo Hí, ubi Columbus cum esset annorum .lxxvi. sepultus est, post uero .xxxiiii. ex quo ipse Britaniam predicaturus adiit.
- 35 Rucad tra in t-immun-sa do Griguir sair, i commain na n-aisceda tuctha huad .i. in chross .i. in mór-gem a hainm-side, *ocus* immain na sechtmaine. Ro'cloimcloiset *immorro* na immarchuirthide tri caiptil ann do [f]romad Griguir .i. "Hic sublatus" *ocus* "Orbem" *ocus* "Uagatur." O dochotar
- 40 *immorro* i cenn taispenta ind immuin do Griguir, do'deochar-tar aingil Dé co mbitis inn-a sessom cor-roiched leo-seom in caiptel-sen; attraiged Griguir ar a n-on[oir]-seom connice

| | |
|--|--|
| F] 20 aipgitrech otha-sin connice in muilend | 21 fotha muilend |
| 22 and i cend in chét-chaptill iss and <i>pro</i> immaille | 23 blith immalle |
| 24 hopond dorigned choiced ar choic cetaib | 25 gein co Hi |
| 2) Britaniam | 30 .i.iii. trionalium (septen <i>man. post.</i>) |
| Columba | 33 lxxvi annorum post uero sepultus <i>pro</i> lxxvi . . . |
|xxxiiii. | 36 ascada thuctha anair <i>pro</i> huad chros |
| om. <i>ocus</i> | 37 sechtmaine ro'chloemchoiset |
| capitil do romad | 40 cend immain do'deochar-tar aingil |
| om. Dé sessam co roiched | 42 captel-sin atraiged n-onoir-seom |
| conici-sin | |

- B] sin oc dul do Colum Cille do'n muilend, is and dorigne in imunn bec-so .i. 'Adiutor laborantium,' *ocus* is iar n-urd aipgitrech ata. In tan tra dorat Colum Cille in cét-foda i mbel in mulind, is and dochuaid hi cend ind Altusa, *ocus* is imalle ro'scaig in t-imon do denum *ocus* in t-arbur do bleith, *ocus* ni tria thorad scrutain doronad
- 20 *acht* per gratiam Dei.

In tempore *Ædán meic Gabran* rig Alban *ocus* *Æda meic Ainmirech* rig *Erenn*, *ocus* *Falcus* din ba ri Róman in tan-sin. Causa quia uoluit Deum laudare .i. do chuinchid dilguda do na tri cathaib doroine i n-Eirinn .i. cath Cúile Rathin i nDal-araide etarru *ocus*

25 Cóm gall Benchuir i cosnam chille .i. Ross Toratair, *ocus* cath Belaig Feda arrad Chluana Hiraird, *ocus* cath Chuile Dremne i *Con-nachta*, *ocus* ba do Diarmait *mac Cerbaill* dorata a ndís. Ductus est

¹ Baeda H.E. iii. 4.

- T] sen. O ro'sched *immorro* sen, no'saiditis inna hañgil ; no
 saided dana *Griguir*, co tarnic in t-immun fo'nd innas-[s]in.
 45 Ro'ththlaig tra *Griguir* a coibsena cucu-som, ar ro'fitir-seom
 it e ro'chóimchlóiset. Atberat-som dana ba hiat, *ocus* ro's'b(oe)
 dilgud de. *Ocus* atberid-som, nod báí locht *forsind* immun
acht a laiget ro'molad in Trinóit ann per se, cia ro'molad tria
 n-a dulib ; *ocus* dorocht in t-inchrechad-sin co Colum Cille,
 50 *ocus* is e sein fochun denma 'In te Christe.'

- Ord aipgitrech fil híc more Ebreo. Asind iris Cathalcda
 tucad fotha in chaiptil-se .i. cretem óenatad co foisitin treda-
 tad. Tre rithim dana doronad, *ocus* di ernail fuirri-side .i.
 artificialis et uulgaris ; artificialis, ubi fiunt traigid comam-
 55 serda comfodlaide co cutrummas fo airse *ocus* teis, *ocus* corop
 subsequens tí il-loc precedentis inn-a tuaslucad ; uulgaris
immorro, du i mbi imreca sillab *ocus* cethraimthin *ocus* leth-
 rann, *ocus* is *ed* ón fil híc. Sé líne dana in cech caiptiul,
ocus .xui. sillaba cech lini cenmotha in cet-caiptell ; .liii. line
 60 *immorro* and-sein, ar is molad Dé fil ann-side. Cubaid dana
 ind numuir ecutrumma-sin frisna caiptelu archena [a]r ecu-

F] 43 ro'sched sain no'saiditis na hañgil no'saided 44 tarnaic
 o'nd *pro* fo'nd 45 chucu-som 46 ro'chloemchoiset *om.* dana ro's'boi
 47 atberat-som ni bai immun-sa 48 and ra'molad 49 duli
 dorocht 50 sin fochund 51 Loc do'nd immun-sa recles *Choluim*
 Chille i nHi ; persona Colum Cille ; i n-aimsir *Ædan meic Gabrán* rig
 Goidel doronad *pro* Ord Ebreo assind chathalcda
 52 a fotha *post* captil-se *add* ar is ires filet and ni heres 52 oentan
 53 *post* treodotad *add* Causa .i. do chunchid dilguda for Dia do na trib
 cathaib dorat .i. cath Cuile Rathin *ocus* Cuile Feda *ocus* Cuile Dremni.
 Ord aipgitrech fil híc more Ebreorum tria furri-side 55 comfolb-
 thaide forais *pro* fo airse *ocus* teis corob 56 *om.* ti inn-
 uatuaslucud 57 chethraimthi leth-rand 58 iss-ed *om.* ón
om. dana cach coibtel 59 se sillaba dec in cech líne acht in cet-
 chaiptel 60 dana and-side and *pro* ann-side 61 in nuimír
 coibtelalib ar

- B] ad Grigorium, et furati sunt ministri tria capitula de se .i. 'Hic
 sublatus' et 'Orbem infra' et 'Christo de celis,' et tria capitula *pro*
 30 eis inseruerunt ; et ministris cantantibus ymnum Grigorio Grigorius
 autem surrexit donec audiret aliena capitula tria, et iterum sedit
 donec propria. Surrexit iterum et dixit illis, "Confitemini quod
 egistis." Illi confessi erant, et dixit illis, "Cantate igitur ymnum
 secundum ordinem a suo auctore dictum." Et illi cantauerunt, et
 35 ille post laudavit laudem, sed dixit, "minus quam debuit deus
 memorari in eo memoratus est." Praesentes angelii semper fiant
 quando cantatus sicut uidit Grigorius angelos. Multæ sunt gratie
 ymni huius : quisquis eum cantauerit frequenter, nunquam ad perse-
 cutionem inimicorum et demones eueniet ei quod timet peruenire,
 40 et nesciat diabolus mortem eius ; et liberet ab omni morte absque
 pretiosa—.i. bas re hadart—et non erit in inferno post diem iudicii

T] trumma Dia fri-a dulib ; numir seda autem in creaturis quia sex diebus factae sunt. Oportet titulum et argumentum esse ante unumquemque capitulum.

- 65 Rop é tra dliged gabala huius ymni co ra'gabtha 'Quis potest Deo' etir cech da caiptil ; *ocus* is de no'biad a rath fair, ar is amlaid ro'chanat prius. Attaat tra ratha imda for ind immun-sa .i. aingil i frencarcus cein bethir ic o gabail ; ni finnfa demun sét intí no'd'géba cech dia, *ocus* ni imdercfat
70 *dana* namait he isind lo i ngeba ; *ocus dana* ni bid debaid isin tig i ngebthar co gnathach ; angid *dana* ar cech ríbas acht éc fri adart ; *ocus dana* ni bia gorta na nohta isin phurt i ngebthar com menicc, et aliae multae sunt.

F] 62 duilib 62-67 om. numir. prius
67 attat 68 beither ic a 69 finfa cach 70 om. *dana*
71 bas 72 hadart noco pro ni 73 com-menic om. et . . .
sunt add Finit amen finit

B] etiamsi mala multa egerit, et habebit diuitias multas et longitudinem seculi.

Ord abgitrech *dana* fil for in immun-so .i. more Ebreorum. In
45 lín liter din fil isin apgiter, is e lín captel fil isin imun. Ni i cnessaib *dana* a caiptel doberat Ebraide al-litre, acht cach liter os a caiptel cu forba in immuin ; *ocus* iss-ed fodera sin, ar ata ciall acaib-seom in nominibus literarum, *ocus* is i sin ciall doreith triasna caiptelu. Is ed immorro fodera do Ebraidib sechimm uird alphabeti sui .i. .xxii.
50 littera apud Ebreos, ar is dá lebor for .xx. fil i Petarlaicc. Is ed *dana* fodera do Gregaib .iiii. litre .xx. accu. .x. sensus hominis *ocus* .x. mandata legis, *ocus* .iiii. euangelia. Is ed *dana* fodera do Rómanchaib .iiii. litre .xx. accu .i. .x. sensus hominis beos *ocus* .x. mandata legis *ocus* trinitas.

- 55 Tria rithimm *dana* dorónad in t-imon-sa, *ocus* attat dí ernail *furri-side* .i. artificialis et uulgaris : artificialis est ubi fiunt pedes cum temporibus æquis et æqua diuisione et cum æquo pondere .i. arsis et tesis, et ubi sit subsequens pro praecedente in iure resolutionis ; is hi immorro in uulgaris, dú im mbi infrecrai sillab *ocus*
60 cethrumthan *ocus* leth-rand, *ocus* iss-ed sin fil isin immun. Sex liniaé immorro in unoquoque capitulo excepto primo capitulo, *ocus* se sillaba .x. in cach line *ocus* .uii. linias in primo capitulo. Cubaid tra sénardacht do beith isna caiptelaib hi fail innisin do n[a] dulib ro'forbaithea tria senair ; cubaid immorro septinardacht do beith isin
65 chaптиul ar in fáth-sa .i. quia narrat de deo, quia deus impar est creaturis suis ; no .uii. gradus ecclesiae significat, no quia septinarius uniuersitatem significat, no .uii. dona spiritus sancti significat.

Rob e tra dliged gabala ind immuin-seo, co ro'gabtha 'quis potest' etir cach dá chaптиul de, *ocus* is de-sin no'biad a rath fair,
70 ar is amlaid ro'cet ar tus et reliqua.

[HYMNUS S. COLUMBAE ALTUS PROSATOR.]

T] Iss-e in titul, De unitate et trinitate trium personarum; iss-i immorro ind argamaint in chanóin fors-a fothaighther in caiptel, ut in Danielo¹ uel in Esaia² legitur, Uetustus dierum sedebat super sedem suam. Uetustus dierum æternus temporum erat. Uetustus dierum
 5 deus dicitur, pro multitudine dierum ante quos deus erat, uel quia fuit [ante] omnia tempora. Canoin dana fatha dobeir-seom . . . quia ipse profeta fuit, *ocus ó* Daniul sainriud tuc, ar is é ropo dedenchu *ocus* ropo soeriu; is e dana *Colum Cille* ropo dedenchu *ocus* ropo soeriu do fathib Herenn.

Altus prositor uetustus dierum et ingenitus
 erat absque origine primordii et crepidine
 est et erit in sæcula sæculorum infinita
 cui est unigenitus Christus et sanctus spiritus

FBMEI] *car. lit.* MEI] 1 is he F is hi F 2 captel F
 3 Essaia F 4 *om.* Uetustus dierum æternus *usque ad fin.* F

B *habet* De unitate et trinitate dietatis trium personarum, is he in titul; is i *immorro* in argamaint, ut dicitur in Danelio, Ecce uidebam sedes possita, et uetustus dierum sedebat super sedem suam. Bid dana 'altus' et 'almus' hic sluind huaisle; et ideo ponitur hic, ar sluindid huaisle *ocus* isle do, ut Cicero dicit 'altum mare' et 'altum cælum'; almus autem huaisle tantum toirnes.

1 alius E altus E* prositor B prosator MEI]* uetus E 2 primordi
 B et in E 3 secula seculorum FME 4 spiritus sanctus I

Glossae TFB] 1 altus] .i. nobilis F prositor] .i. genitor .i. in t-adbul-si(l)aid T seminator uitis; sertor agri; sator horti; sero seui statum; seminator, idem; sator; prospero, ui, prositutum; in 'tor' *co* ndeni prositor B^{me} uetustus] .i. æternus .i. sinithir na n-aimser .i. siniu *ocus* toisech di-ar tempora T qui proserit ante tempora B dierum] .i. temporum T dies .i. diuidendo lucem a tenebris B 2 absque origine] .i. cen adbar *no* cen bunad T .i. deus pater origine erat prius in tempore B primordi] .i. quando in forma uenit uel materia uniuscuiusque rei in masa B crepidine] .i. ex formitate F .i. cen *for* cend *ar* fogabar crepido hic inchoe crich *no* cenfotha ut in lege dicitur S[acerdos decurrere faciet] sanguinem ad crepidinem altaris³ id est, ad fundamentum B 3 est et erit] .i. non proprie dicitur de deo erat, uel erit, sed tantum est, quia præsens est; sed elimenta erant ante, quia, ut Augustinus ait,⁴ Erant in notitia dei et non erant sua natura B secula] .i. futurorum T sæculorum] .i. presentium T 4 cui est] .i. quia nemo potest esse est B unigenitus] primogenitus quia nemo ante ipsum est; unigenitus quia nemo post ipsum est T Christus] Misias Ebraice (in Ebreo B), Christus Grece (in Greco B), Unctus Latine (in Latino B) TB

¹ Dan. vii. 9.² Isa. vi. 1.³ Leu. i. 15.⁴ Cf. Aug. *De Gen. ad litt.* v. 13.

T] coaeternus in gloria dietatis perpetuae
non tris deos depromimus sed unum deum dicimus
salua fide in personis tribus gloriosissimis

[Is e in titul : De formatione ix. graduum ; tribus praeter- [fol. 11b.
mis non per ignorantiam sed pro angustia capituli praeter]misit.
Iss-i immorro ind argamaint : Fiat lux et facta est lux.¹

Bonos creauit angelos ordines et archangelos
principatum ac sedium potestatum uirtutum
IO uti non esset bonitas otiosa ac maiestas
trinitatis in omnibus largitatis muneribus
sed haberet celestia in quibus preuigilia
ostenderet magnopere possibili fatimine

FBMEIN] 5 quoaeternus M coeternus BII deitatis FMEIII perpetua
FMEII 6 tres MEII 7 gloriassimis B
car. tit. MEII 1 om. is e in titul FB graduum angelorum F
omissis B 2 is e in titul pro non . . . praetermisit B per
angustiam F praetermissit F 3 hi pro i immorro F B ins. quod in
Genessi dicitur ante Fiat.
8 bonus E bonos E* 9 principatum MII om. ac I uirtutum MEII
et uirtutum E*I 10 ociosa II 12 aberet M caelestia MEII preuilegia
FI preuelegia B priuilegia MEI*II 13 magnopere I fatimini B for-
timinae E

Glossae TFB] 5 coeternus] .i. ut dicitur, genuit uerbum omni modo simile sibi,
qua locutio patris est filius ut dicit Dauid, Semel locutus est,² id est unum filium
genuit B perpetuae] uel a T 6 non tris] .i. si dicamus tris personas
unum dei deum confitemur, si unum deum confitemur tris personas credimus .i. ut
dicit Hironimus, sicut unus sol est in intigra cum luce et calore, ita est sol deus pater,
lux est filius, calor est spiritus sanctus B depromimus] exprimimus F 7
salua] .i. intigra T et infra lineam in iris chathalacda dic . . . ocus for a inchaib
. . . . se T 8 creauit] deus .i. altus prosetor B angelos] ante
omnem diem et ante omne tempus condidit deus angelicam creaturam et informem
materiam, Isidorus³ dicit T^{us} et Is aire ro'sechmall hiruphin ocus saraphin sech na hi
aile ar ite ata sia o doinib iar n-etargnu ocus atreb. Is eat so .i. na .ix. ngradsa .i. angeli
archangeli uirtutes potestates principatus dominationes troni hiruphim et saraphim
T^{us} .i. angelus Grece, maloth Ebreice, nuntius Latine B archangelos] .i. bonos
T 9 sedium] .i. troni T tronum B uirtutum] .i. causa rithmi T 10
Uti] .i. ut T prout B prouti F bonitas] .i. dei (om. T) beneuolentia TB otiosa]
.i. sine operatione .i. antach no dimain cen maine do erniud T .i. deaith no dimain .i.
cen maine d'erniud B 11 trinitatis] .i. trinitas quasi trina unitas B largi-
tatis] .i. ar is eslabar ro'boi dia fria a duli B 12 haberet] .i. ut TB celestia]
.i. elimenta uel ministeria T .i. misterio uel elimenta B preuigilia] .i. na remiada
ocus na honoie .i. cech grad os ailiu .i. quasi priuata lex T .i. romiad no derschugud
angil sech na duli archena B 13 magnopere] .i. o'n mor-gnim ; no in mor-
gnethed .i. commor T .i. in mor-gnethie B possibili] .i. ond aines sochmai .i. ou
molad sochmai doberat aingil fair dicentes, Sanctus, sanctus, sanctus, dominus T
fatimine] .i. abundantia F .i. ondi as feteor B

¹ Gen. i. 3.² Ps. lxi. 12, Cf. Aug. Enarr. in loc.³ Cf. Isid. De eccles. dogm. x.

T] De transmigracione .ix. graduum principis, is e in titul. As ind Apcolips *immorro* doberar ind argamaint, id est, Uidi stellam de caelo cecidisse in terram¹; et in Esaia, Quomodo cecidisti Lucifer qui mane oriebaris.²

Caeli de regni apice stationis angelicae
 15 claritate praefulgoris uenustate speciminis
 superbiendo ruerat Lucifer quem formauerat
 apostataeque angeli eodem lapsu lugubri
 auctoris cenodoxiae peruicacis inuidiae
 ceteris remanentibus in suis principatibus

FBMEIN] *car. tit.* MEIII 1 translatione F angelorum uel de peccata Ade *pro* principis B he F 2 Is f *immorro* in argamaint quod dicitur in apocolips *pro* As . . . id est B apcolips F 3 *om.* de caelo B cecidisse FB Essaia F Essia dicitur B 4 Lucifer cecidisti B

14 Celi FB Caeli ME angelice B angelicae ME 15 praefulgoris F pro fulgoris MEIII 17 apostotaque B apostateque MII apostatequae E lapso E 18 caenodoxiae ME peruicatis E inuidie M 19 caeteris E principibus I

Glossae TFB] 14 celi] .i. celum a celsitudine sua nomen rectissime accepit B apice] .i. summitate F apicem dicit .i. culmen regni aut summitatem B 15 uenustate] .i. formositate F .i. quasi honorabilitate B speciminis] .i. in gnée T .i. na delbi, *no* in gnée B 16 Lucifer] .i. lucem ferens TB formauerat] .i. deus TB 17 apostataeque] .i. ruerant .i. na haingil disceinmnecha T .i. na ndisceinmnech B + apostata Grece, reccessor a fide uel uilis (uiles B) interpretatur Latine (*om.* B) T^{ms} B eodem] .i. ond inuud tuitim T lugubri] .i. choitech .i. uadib-sein et aliis quia demones suum lapsum lugent T .i. lugubri .i. flebili .i. im-morduba doib-sim uodessin *ocus* dona duilib arcena uair ro'mell tairmtecht angelorum iat B + uel lugubrium lignum est super quod etiam aues stare non possunt ar a lemni; tucad uad-side for cech slemon T^{ms} uel lugubrium nomen ligni super quod aues stare . . . B 18 cenodoxiae] .i. inanis gloriae uel superbiae uel na glorie escone, nam cenon Grece comune Latine dicitur .i. escon, doxia uero gloria T .i. ceno, uanae, doxia Grece gloria interpretatur B .i. in dermaît sir a diabulo contra hominem T^{ms} B . . . uana F peruicacis] peruicax dicitur, qui in proposito suo perseuerat usque ad uictoriam³ T audacis inuidie F 19 ceteris] .i. angelis T .i. angeli perfecti B remanentibus] . . . ? F in suis] .i. in proposito suo perseuerant in caelo B

¹ Apo ix. 1.² Isa. xiv. 12.³ Isid. *Etym.* x. 211.

T] De ruina diabuli in titul .i. de motatione nominis Luciferi in draconem; is i immorro ind argamaint ut est in Apocolipsi, Ecce draco ruphus habens capita .i.iii. et cornua .x., et cauda eius traxit secum tertiam partem siderum uel stellarum.¹

- 20 Draco magnus deterrimus terribilis et antiquus
qui fuit serpens lubricus sapientior omnibus
bestiis et animantibus terræ feracioribus
tertiā partem siderum traxit secum in barathrum
locorum infernalium diuersorumque carcerum
25 refuga ueri luminis parasito præcipites

FBMEII] *car. tit.* MEII 1 diaboli is he in titul *pro* diabuli . . .
draconem F is hi F uel *pro* in titul .i. B 2 *post* draconem *ins.* is
e in titul B *om.* immorro B dicitur ece *pro* est . . . Ecce B 3 +
maximus *post* draco F .i.iii. capita et x cornua B 4 *om.* secum FB *om.*
uel stellarum B
20 terrimus MEII 22 bestis B *om.* et F terre M ferocioribus
FBMEII 23 syderum MII baratrum MEII 24 quae M 25
refugax T*F refugas BMEII parasito M paradyso M* præcipites F
præcipites M præcipiter E

Glossae TFBM] 20 draco] .i. diabolus (+ magnus F) TFB + duplex consiliator interpretatur; dia Grece, duo Latine; bulus Grece, consiliator Latine B deterrimus] .i. pessimus; uel terrimus .i. horribilissimus T obscurus M 21 serpens] .i. in aslach *for* Adam B lubricus] .i. slemon T lubricus a libro quod est nomen leuissimi cui oblenita scinipes adhucere non possunt summitatem; omnis leuis de quo quis labitur lubricus dicitur do'n chrunn scin, bite eoin i-n a barr *ocus* di-a cacc dognither in tsiric T^{us} . ? F .i. lubicus eo quod ibi labitur, lubrum .i. *crand* in oriente *for* na lenain cuile ar a [s]lémni sed cadent, *ocus* *doberar* uad ar cach slemon; *ocus* eoin bite i-n a barr, *ocus* is di-a cacc-side dognither in siric B*^{us} sapientior] .i. tuachliu bid T + sapientia fit (*om.* T) in bono et in malo, in bono ut Daud (*om.* B) dicit Initium sapientiae (timor domini B)²; in malo (*om.* B) ut dicit (*om.* T) Christus, Perdam sapientiam sapientium huius mundi³ TB + uel sapientia burbbu ut dicit, sapientia huius mundi B 22 bestiis] .i. bestia ab essu more feriatatis dicta est B animantibus] .i. animalilus T terræ] .i. terra dicta est a terendo, eo quod commouentium gressibus atteritur B ferocioribus] .i. ferox eo quod feriatatem exerceat B 23 tertiam] .i. de omnibus angelis uel de consentientibus T + .i. graduum celestium TB a tri enaile torahintinn . . . trian dib in aere *ocus* trian . . . maris et terræ *ocus* trian in barathro .i. in inferno T^{us} . . . siderum] .i. angelorum TB traxit] .i. draco B ille draco M in barathrum] .i. in infernum TF + .i. i mbaile chro T .i. in puteum .i. quasi uoratum .i. uorago ut Circirius dicit, Baratrum .i. hiatus terre .i. puteus in profundo maris et terre. Baratrum .i. loc il-láiter senori *ocus* ni telgither as co bás, *ocus* *doberar* uad ar cach granna archena H^{us} dico M 24 infernalium] .i. in puteum B carcerum] .i. Isidorus dicit⁴ eo quod homines coercentur B 25 refuga] uel [refuga]x T .i. elathcha B ueri luminis] .i. Christi B *supra* carcerum . . . luminis M *habet* stellas fugitiuas traxit secum parasito] .i. ond fuirseor .i. uad fein as fuirseor T .i. parasita, fuirseoir *no* bréaire *no* buenchuthi B . . . ? F præcipites] .i. inna rindraigthechu .i. i infern T .i. inna t[r]ascartu a diabulo B .i. deceptoris pro . . . loci F

¹ Apoc. xii. 3, 4.² Ps. cx. 10.³ 1 Cor. i. 19.⁴ Isid. Etym. v. 27.

T] De creatione elimentorum mundi et hominis regentis ea postea more in titul. Is i *imorro* ind argamaint, In principio fecit deus celum et terram,¹ ut in Genesi dicitur.

Excelsus mundi machinam præuidens et armoniam
cælum et terram fecerat mare et aquas condidit
herbarum quoque germina uirgultorum arbuscula
solem lunam ac sidera ignem ac necessaria
30 aues pisces et peccora bestias et animalia
hominem demum regere protoplastum præsgamine

FBMEIΠ] *car. tit.* MEIΠ I *om.* mundi F *om.* postea B 2 *post*
more *add.* regis is he (e B) FB Is hi F *post* argamaint *add.* ut in Genesi
dicitur F quod dicitur in Genesi B 3 *post* terram *add.* et reliqua F
om. ut dicitur FB
27 mare aquas considerat E 28 herbarum quoque Π 29 *om.*
ac sydera BMII necessariam E 30 peccora M pecora M*EI apec-
cora B *post* bestias *om.* et F*MEIΠ animalium E animalia E* 31
hominem Π homini Π* regere I protoplaustum MEI protoplastum E*
pro sanguine Π

Glossae TFB] 26 excelsus] .i. deus FB + .i. quasi ualde excelsus B machi-
nam] .i. materiam .i. massam T .i. in mais *no* in chuithech B . . . ? F
armoniam] .i. *in* immhuibdius (t-imchúibdius B) fil eter (etir B) na dúle (duile B)
TB + ut dicit Boetius² .i. diuine o diue et cetera B .i. dulcedinem F 27
cælum et terram] dicit,³ Oportuit ut terre celestis creatura per cælum
T^{ms} cælum] .i. inuisibilis omnis creatura T terram] .i. omnis creatura uisibilis
terra uocatur T .i. pro omni creatura uisibile uel corpus B mare] .i. a maritudine
dictum uel a meando T .i. seculum scribura B aquas] maraith, Ebraice;
maron, Grece; mare, Latine dicitur; aquas dicuntur tribulationes seculi uel doctrina
scriburae B 28 herbarum] .i. herba quasi serpa, eo quod serpit B germina]
.i. fructus F uirgultorum] .i. inna caille *no* inna ruba B arbuscula] .i. na
fualascacha B siluas paruas F 29 solem] .i. Christum B lunam] .i.
eclesiam B sidera] .i. iusti B ignem] .i. uindicta uel gratiae spiritus sancti B
30 bestias] .i. quicquid ore et ungene seuit, bestia dicitur T .i. ferociorese seculi, ut
dicitur, quicquid ore sibt, bestia nominatur B 31 hominem] .i. Adam TB +
ue Christum B demum] .i. fa deoid B regere] .i. omnia elementa (elimenta B)
TB + terrena T protoplastum] .i. cetchruta B + .i. protos Grece, primus Latine
TB + plastus .i. formatus .i. in cet-chruta .i. corpus T plastum Grece, formatum
Latine dicitur; uel protoplastum plastum Grece, corpus Latine dicitur B ordine
F præsgamine] .i. o slog-airchinnecht T Præsgamine .i. o rem thairchetul T^{ms}
thairchetul B .i. Christi (*om.* B), *no* o slog-airchinnecht (aircheincecht B) T^{ms} B^{ms}
+ .i. o airchinnecht agminis hominum. Præsgamen enim a præsule et agmen com-
ponitur. Agmen dei slog-airchinnecht co ro'bai T^{ms} + ar presul *ocus* agmen fil and
ocus iss-ed sein ro'boi B + do Adam ut Cic. dicit, Deus cuncta creauit (dicit Cic.
donauit deus cuncta B) Adam uero ea (*om.* B) cum (*om.* B) nominibus (+ ea B)
nominauit T^{ms} B^{ms} sapiencia F

¹ Gen. i. 1.² Cf. Boet. *de Consol. Phil.* iii. p. 246.³ Cf. Aug. *de Gen. ad litt.* v. 14.

T] /Is e in titul, De laude dei ab angelis in quarta feria [fol. 12. dicentes, Sanctus sanctus sanctus dominus deus Sabaoth.¹ Is i *ind* argamaint, Quando feci celum et terram collaudauerunt me angeli,² ut in Sapientia Salemonis dicitur.

Factis simul sideribus etheris luminaribus
collaudauerunt angeli factura pro mirabili
immensæ molis dominum opificem celestium
35 preconio laudabile debito et immobile
concentuque egregio grates egerunt domino
amore et arbitrio non naturæ donario

FBMEII] *car. tit.* MEII 1 *om.* Is e in titul *sed ins. post* Sabaoth B
he F 2 *om.* sanctus *semel* F hi immorro *pro* i F 3 *ante* quando
ins. ut in Sapientia Salomomonis dicitur F quod dicitur in Sapientia Sale-
monis B collaudauerunt B *om.* ut . . . dicitur FB
32 sideribus B syderibus MII eteris M aetheris E ætheris I 33
collaudauerunt BMEII 34 immense BM immense EI immensæ I
mobilis II dñ MII celestium B caelestium MEII 35 praeconio EI
preconium II laudabili FMEII immobili FE immobili MII 36
concentu quae M egraegio I 37 nature B natura M denario II

Glossae TFB] 32 sideribus] .i. planetis F etheris] .i. ind ethiur T in
etheoir B .i. celestibus F 33 collaudauerunt] .i. me T + i. postquam creati
sunt, angeli (*om.* B) dixerunt (dicentes B), Sanctus, sanctus, sanctus dominus deus
Sabaoth TB pro mirabili] .i. ar in n-opred ndermair B 34 immensæ] magnæ
F molis] .i. non corporalis molis TB .i. ponderis F opificem] .i. gnim-
denmaid .i. opus et faciens TB artificem F 35 praeconio .i. ondurdonail molb-
thaige .i. Sanctus sanctus sanctus dominus deus Sabaoth B .i. annunciatione F
36 concentu] .i. o'n choctetul (ond airchetul B) erégna TB .i. cantu F grates] .i.
pro gratias, sed (*om.* T) causa rithmi (rithimi B) TB egerunt] dederunt F 37
amore] .i. pro TB arbitrio] arbitrium est proprium conatus animi (anime B)
TB nature] .i. ni (*om.* B) in n-a (*om.* T) n-aicniud ro'chlannad molad dé; sed in
uoluntate et potestate (postetate B) sua, sicut ostendit ante ubi dicit (dixit B) 'amore
et arbitrio' TB + et dicunt ar connicfaisit facere malum mani beth grad dé occu T +
quod dicit Augustinus, natura quæ nec recipit minus nec plus quam quod ab origine
trahit, non inuitus ergo laudante dominum sed ex uoluntate B^{mc}

¹ Isa. vi. 3.² Iob xxxviii. 7.

T] De peccato Adæ et de secunda ruina diabuli in seductione Adæ in titul. Is i ind argamaint, Maledictus eris serpens terram comederis omnibus diebus uitæ,¹ ut in Genesi dicitur.

Grasatis primis duobus seductisque parentibus
secundo ruit zabulus cum suis satilitibus
40 quorum horrore uultuum sonoque uolitantium
consternarentur homines metu territi fragiles
non ualentes carnalibus hæc intueri uisibus
qui nunc ligantur fascibus ergastolorum nexibus

FBMEIΠ] *car. tit.* MEIΠ B *habet* Is e in titul, De peccato Adæ. Is hi *immorro ind argamaint* quod in Genesi dicitur, Maledictus esse serpens F *habet* De peccato Adæ is he in titul. Is hi *immorro ind argamaint* ut in Genesi dicitur, Maledicta serpens comederis terram omnibus diebus uitæ tuæ

38 grassatis FMEIΠ quæ M 39 diabolus MEIΠ satellitibus
FMEIΠ 40 orrore MEI errore Π quæ M 42 hec FBI intuari I
uissibus BM uisibus M* usibus Π 43 ergastulorum FBME ergostulorum
Π nixibus I

Glossæ TFB] 38 grassatis].i. a diabulo TB.i. de F primis duobus]
.i. Adam et Eua B seductis].i. ab hora conditionis T.i. deceptis F parenti-
bus].i. Adam et Eua T 39 secundo].i. primo de celo ad terram, secundo ad
infernum T ruit].i. do-ro'chair diabulus de celo tria n-a chet (im)arbus,
secundo de aere tria n-a imarbus tanaise; no ruit pro irruit hic causa rithmi ponitur
quasi diceret ro'uapair ammus for dia tantum secundo for Adam. Aliter .i. ruit
.i. dorochair (ar) thus tre amsigud dé, dorocha(ir) secundo tre amsigud Adaim. Causa
secundæ p(erditionis) diabuli innister; ainm tuitim doberar hic for in pein doratad
for demon tre amsigud primorum duorum parentum a haithle na pene doratad air
prius tre amsigud de T^{og} zabulus].i. diabulus TF .i. focal *greca* deconsiliarius
interpretatur, uel infirmus iar gennaith; no comad do'n focal as diabulus do'gnethea
zabulus tria. z. a. d. tria thescad B cum].i. cum malis suis factoribus T
satilitibus] satilis a satis nilis T .i. custoditoribus F 40 quorum].i. demoniorum
TB ? F uolitantium] uel demonum uel ferarum T .i. demoniorum
B 41 consternarentur].i. no'failgifitis T na falgitis, quia inuisibiles sunt demones
B fragiles].i. fragilis dicitur (dicit B) eo quod facile frangi potest TB 42
non ualentes].i. na faillsigtis B ? F hæc].i. agmina diabulica
(diabulitica uel carectera et B) uolitantia TB 43 qui].i. satiles T fasci-
bus] *ocus* in n-a ngrinnib *ocus* inn-a comnib amal grinni acsi cenglaither cech comond
dib i n-a luc sain-gnusta amal grinni T^{og}.i. inn-a grinnib .i. i n-a coimnib amal
grinne .i. cach comond dib i n-a luc saingnusta amal grinne B ? F
ergastolorum].i. na riag-carcar no inna ngnim-carcar; ergastulum enim opus ex
. . . . longuin interpretatur T .i. carcerum F

¹ Gen. iii. 14.

T] De iectione diabuli ex unitate angelorum in titul. Is i immorro ind argamaint quod dicitur in Genesi, Maledicte serpens; et in euangelio dicitur, Uade retro Satanas,¹ et, Non temptabis dominum deum tuum,² et, Illi soli seruiēs.³

Hic sublatus e medio deiectus est a domino
 45 cuius aeris spatium constipatur satilitum
 globo inuisibilium turbido perduellium
 ne malis exemplaribus imbuti ac sceleribus
 nullis unquam tegentibus septis ac parietibus
 fornicarentur homines palam omnium oculis

FBMEIΠ] *car. tit.* MEIΠ 1 *præfix.* Is he in titul B de deiectione
 diaboli F *post* angelorum *add* is he F *om.* in titul B hi FB 2 *om.*
 quod . . . euangelio dicitur B 3 *om.* et B 2 *post* argamaint F
 habet in Genessi dicitur, Maledicta serpens comederis terram omnibus
 diebus uitæ tuæ⁴; et ut in euangelio dictus, Uade retro satanas *om. reliqua.* F
 44 remedio M diectus B 45 eris Maeris M* spacium M satellitum
 MEIΠ 46 turpido MΠ turpitudine M* 47 inbuti EII hac ME
 48 unquam FMEIΠ unquam F* 49 hominum M

Glossæ TFBME] 44 Hic ostenditur liquido quod maligni spiritus sumptis acris
 corporibus ostendebant hominibus qualiter pershonam gererent esse mixtia ueri (?) M⁴g
 hic] .i. diabolus TB diabolus M sublatus] .i. a præsentia (conspetu B) dei uel ex
 unitate fratrum (*om* B) TB remedio] bonorum angelorum M deiectus] .i.
 ro'tasrad T est] et M 45 cuius] .i. diabuli B huius M constipatur] .i. dlutair
 no B + lintar TB .i. repletus F densatur M satilitum] .i. na n-anus TB milit M
 46 globo] .i. o chuairt no o buidin B societate M perduellium] conduellium T +
 .i. inna nde-chathach (dechath B) .i. inter se (seipos B) inuicem semper no cath
 contra deum et homines duellum (*om.* T) .i. quasi duobus belliis bellatorum quia
 duellis (bellis B) bellum interpretatur TB + uel hostis ut Cic. dicit B + aliter
 perduellium .i. naimtiuda (namtide quia fit B) perduellis inimicus TB . . . ? F
 est diuisionem M bellum uel pagna E duellum ideo . . . sunt p.t. tes . una cum
 arma E⁴g 47 malis] .i. demonum T exemplaribus] .i. o na engraiſib T
 .i. o égraphib demonum B imbuti] .i. homines T forchi B sceleribus] peccatis E
 48 septis] .i. seps lignorum dicitur, paries autem lapidum T .i. septus a quo septis est
 semper labidum est, septus autem lignorum .i. custodias angelicas et uirtutes Christi
 significat B circumdatis M 49 fornicarentur] .i. perdirentur uel (*om.* B) pcca-
 rent (*om.* B) pro omni peccato fornicatio ponitur hic (*om.* T) TB + .i. quia non
 uelarent homines peccata sua si uiderentur B oculis] in Mi.
 quia . . . homines peccata homines a de . . si uiderent eos
 . . ro'cheilte demna inib ar ni sailfautis . . . ma rofog dib T⁴g

¹ Mt. iv. 10.² Mt. iv. 7.³ Mt. iv. 10.

Gen. iii. 14.

T] In titul, de moderatione pluuiæ uenientis ex ligatis aquis nubibus ne pariter fluant. Is i *immorro* (ind argamaint) quod Iob dicit, Qui suspendit aquas in nubibus ne pariter fluant deorsum.¹

Ligatas aquas nubibus frequenter crebrat dominus
ut ne erumpant protinus simul ruptis obiicibus
quarum uberioribus uenis uelut uberibus

- 65 pedetemptim natantibus telli per tractus istius
gellidis ac feruentibus diuersis in temporibus
unquam influunt flumina nunquam deficientia

De fundamento terræ et de abiso, is e in titul. Is i *immorro* ind argamaint, quod Iob dicit, Qui suspendit terram super nihilum.² Et alibi dicit, Molis mundi uirtute dei continetur.³ Et in Psalmo, Qui fundasti terram super stabilitatem suam.⁴

Magni dei uirtutibus appenditur dialibus
globus terræ et circulus abyssi magnæ inditus

- 70 suffultu dei iduma omnipotentis ualida
columnis uelut uectibus eundem sustentantibus
promontoriis et rupibus solis fundaminibus
uelut quibusdam bassibus firmatis immobilibus

FMEI] *car. tit.* MEI] 1 *præfix.* Is he F 2 ut in libro Iob
dicitur F *pro* Is i . . . dicit 3 *om.* deorsum F

62 nudibus II crebat M crebat M* celebrat II 63 obiicibus MEI
opibus II 64 uelud I 65 peditemptim F peditemtim MII pede-
tentim EI pedetenptim E* pro E tracti II 66 gelicis T*FMEI] 67
influant II nunquam MEI] usquam T*F unquam F*

1 *præfix.* Is he in titul F *et om.* post abiso Argumentum est quod
dicitur in libro Iob F *pro* . . . Is i . . . dicit 3 Et ut in
eodem alibi dicitur Moles F

68 dealibus MEI] 69 terre M terri II circulus M circulis M*
abisso M abyso E abyso III magno F magne F*MI] 70 suffulta F
idama MEI] 71 columpnis F uelud MI *om.* eundem II susten-
tibus II 72 promontoris MEI promuntoriis E* solidis FMEI] 73
uelud I basibus MEI] immobilibus MII immobilibus E

Glossæ TF] 62 crebat] .i. sithlaid T 63 erumpant] frangerent F
simul].i. an ata mbristi na fritecoirsi *no* an ata faillsigthe na fritecoirse .i. ruptis ligationi-
bus quibus quodam modo nubilus aqua . . . T ruptis] fractis F 64 qua-
rum] .i. nubium T uberioribus] .i. pro uberibus hic, causa rithmi T 65 pede-
tentim] .i. paulatim .i. in chos-imthechtaib T parum F natantibus] .i. aquis T
telli] Tellus, telli, secundæ declinationis, ut Augustinus dicit⁵ et masculini generis;
et potest dici tellus . . . et feminini generis, hæc et hoc tellus, telluris T terræ F per
tractus] .i. tre fithisi T istius] maith and ondii. sithbe *no* ercher
. . . est quicquid . . . T⁶ 66 gellidis] .i. hiems et uer T uenis F
feruentibus] .i. æstas et autumnus T uenis F 67 usquam] .i. ubique T
unquam F influunt] .i. toiprinnit T deficientia] eo quod ex ea tolluntur
. . . T . . . ? F 68 appenditur] astaitir T dialibus] .i.
diuinis . diuinis secundum ueteres . . . *no* combad . . . choir ann . .
. . . T 69 circulus] .i. ind abis mór i'n ro'inclannad dligeid circui T 70
iduma] .i. manu; iduma Ebreice, cirus Grece, manus Latine ualida] .i. forti T
72 promontoriis] .i. o arusaib T solis] solidis T⁷ a *man. post.*

¹ Iob xxvi. 8.² Iob xxvi. 7.³ ?⁴ Ps. ciii. 5.⁵ Cf. Aug. de Ciu. Dei vii. 23.

- T] De inferno in imis posito in corde terrae et penis eius et loco, is e in titul. Is i ind argamaint, Eruisti animam meam ex inferno inferiore¹; ut in euangelio dicitur, Sepultus est diues in inferno.² Et alibi, Ite maledicti in æternum ignem.³ Et alibi, Uermis eorum
5 non moritur et ignis eius non exting(uitur).⁴

- Nulli uidetur dubium in imis esse infernum
75 ubi habentur tenebre uermes ac diræ bestiae
ubi ignis solphorius ardens flammis edacibus
ubi rugitus hominum fletus ac stridor dentium
ubi Gehennæ gemitus terribilis et antiquus
ubi ardor flammaticus sitis famisque horridus,

- F] /De incolis inferni qui uel rubore flectunt in nomine domini. Argumentum ut in Apocalipsi dicitur, Donauit illi nomen quod est super omne nomen, ut dicitur, In nomine domini omne genu celestium et terrestrium et infernorum flectitur.⁵ Et ut in eodem,
5 Uidi librum in dextra sedentis super thronum scriptum intus et foris, signatum septem sigillis.⁶ Et ut alibi in eodem, Uidi librum in dextra eius quem nemo in caelo in terra neque subtus terram possit soluere nisi leo de tribu Iudæ.⁷

- 80 Orbem infra ut legimus incolas esse nouimus
quorum genu precario frequenter flectit domino
quibusque impossibile librum scriptum reuoluere
obsignatum signaculis septem de Christo monitis
quem idem resignauerat postquam uictor extiterat
85 explens sui presagmina aduentus prophetalia

FMEIII] *car. tit.* MEIII 1 *præfix.* is he in titul *et om. post loco* F poe-
nis F 2 Argumentum ut in Psalmo dicitur et F *pro* Is i ind argamaint
4 *om. diues* F ignem æternum F 5 *om. eius* F

74 uidentur II 75 ubi *om.* II tenebrae ME et *pro* ac MEIII dire M
76 solphureus F sulphoreus E sulphureus MII ac dacibus I ædacibus II
77 *om.* hominum . . gemitus II et *pro* ac MEI 78 Gehenne E anti-
cus M 79 famisque M orridus MI 81 genus MIII præcario MI
fraequenter flecti M 82 impossibile MEIII 83 Christi MIII
84 signauerat I 85 explen ME explens M*E* præsagmina MEII
præagmina I atuentus profetalia M

Glossae T] 74 dubium] Dubium quasi diuuium, incertus duarum uiarum⁸ T^{uz}
in imis] .i. in profundis terræ T infernum] Infernus dicitur quia infra sit; sicut
in medio animalis cor, ita infernus in medio terræ est⁹ T 75 tenebrae].i.
tenebrae dicte sunt quia tenent umbras T

¹ Ps. lxxxv. 13.
² Apoc. v. 1.

³ Lc. xvi. 22.

⁴ Apoc. v. 4, 5.

⁵ Mt. xxv. 41.

⁶ Mc. ix. 47.

⁷ Isid. Etym. x. 77.

⁸ Phil. ii. 9, 10.

⁹ Ibid. xiv. 9.

F] De paradiso Adæ, id est, de loco diliciarum. Argumentum ut in Genessi dicitur, Plantauerat paradissum uoluptatis a principio.¹ Et in Apocalipsi dicitur, Dabo ei manducare de ligno quinto quod est in paradiso dei mei.² Et iterum in Apocalipsi, Ex utraque parte
 5 fluminis lignum uitæ afferens duodecim fructus per singulos menses, et folia ligni in curationem gentium.³

Plantatum a prohemio paradissum a domino
 legimus in primordio Genessis nobilissimo
 cuius ex fonte flumina quatuor sunt manantia
 cuius et tua florido lignum uitæ est medio
 90 cuius non cadunt folia gentibus salutifera
 cuius inenarrabiles diliciæ ac fertiles

De ascensione Moysi ad dominum in montem Sinai, is he in titul. Is hi immorro ind argamaint, quod in lege dicitur, Moyses ascendit et descendit gloria eius super montem Sinai.⁴ Uel is he in titul coir so, De mirabilibus gloriæ aduentus domini in montem. Is hi immorro
 5 in chanoin, Facta sunt tonitrua et uoces et folgora et terre motus.⁵

Quis ad conductum domini montem conscendit Sinai,
 quis audiuit tonitrua supra modum sonantia
 quis clangorem perstrepere inormitatis bucinae
 95 quis quoque uidit fulgora in giro coruscantia
 quis lampades et iacula saxaque collidentia
 preter Israhelitici Moysen iudicem populi

De die iudicii et nominibus eius, is he in titul. Is hi immorro ind argamaint, quod Suffonias dicit, Iuxta est dies domini magnus et uelox nimis; dies illa, dies iræ, et furoris et angustiae; dies calamitatis et miseriae; dies tenebrarum et caliginis; dies nebulæ et turbinis;
 5 dies tubæ et clangoris.⁶

Regis regum rectissimi prope est dies domini
 dies iræ et uindictæ tenebrarum et nebulæ
 100 diesque mirabilium tonitruorum fortium
 dies quoque angustiae meroris ac tristitiae
 in quo cessabit mulierum amor ac desiderium
 hominumque contentio mundi huius et cupido

| | |
|--|--|
| MEIII] <i>car. tit.</i> MEIΠ | 86 prochemio MIpremio Eproemio E* |
| paradysum MEIΠ | 87 Genesis MEIΠ |
| 89 etiam <i>pro</i> et tua MEIΠ uite II in <i>pro</i> est MEIΠ | 88 quattuor MEIΠ |
| diliciæ E deliciæ I deliciæ II | 91 innarrabilis E |
| synai II | 92 conductam MEIΠ consedit E |
| 93 ultra <i>pro</i> supra MEIΠ | 94 perstrepere M bucinae ME |
| 95 figura M fulgora M* gyro EII coruscantia II | 96 lampadas II |
| collidentia MEIΠ | 97 praeter MII praeter I praeter Moysen Moysen E |
| 99 ire M uindictæ M nebulæ M | 102 cessauit amor mulierum II |

¹ Gen. ii. 8.² Apoc. ii. 7.
³ Apoc. xvi. 18.⁴ Apoc. xxii. 3.⁵ Soph. i. 16.⁶ Exod. xxiv. 15, 16.

F] De tremibunda presentia dei in die iudicii. Argumentum uero ut apostolus dicit in secunda Epistola ad Corintheos, Oportet nos omnes stare ante tribunal Christi, ut refferet unusquisque propria sui corporis prout gessit, siue bonum siue malum.¹ Et ut in euangelio dicitur, Filius hominis uenturus est in gloria sua; tunc reddet unicuique secundum opera sua.²

Stantes erimus pauidi ante tribunal domini
 105 reddemusque de omnibus rationem effectibus
 uidentes quoque posita ante obtutus crimina
 librosque conscientiae patefactos in facie
 in fletus amarissimos ac singultus erumpemus
 subtracta necessaria operandi materia

De resurrectione proles Adæ. Argumentum ut est in Apocalipsi, Ipse dominus in iusu in uoce archangeli in tuba dei descendet de celo.³ Et iterum, In diebus uocis septimi angeli, cum ceperit tuba canere, consummabitur misterium dei.⁴

110 Tuba primi archangeli strepente admirabili
 erumpent munitissima claustra ac poliandria
 mundi presentis frigora hominum liquescentia
 undique conglobantibus ad compagines ossibus
 animabus ethrialibus eisdem obeuntibus
 115 rursumque redeuntibus debitis mansionibus

De tribus sideribus igneis Christum significantibus. Argumentum uero est ut in libro Iob dicitur, Qui fecit Oriona et interiora Austri.⁵ Nunquid luciferum et uesperam in tempora certa constituisti.⁶

Uagatur ex climactere Orion celi cardine
 derelicto Uirgilio astrorum splendidissimo
 per metas tithis ignoti orientalis circuli
 girans certis ambagibus redit priscis reditibus
 120 oriens post biennium uesperugo in uesperum
 sumpta in proplesmatibus tropicis intellectibus

| | | |
|--|---------------------------------------|------------------------------|
| MEIΠ] car. tit. MEIΠ | 105 affectibus MEIΠ adfectibus I | 107 |
| faciae E facie E* | 108 amarissimus E amarissimos E* | acerumpemus I |
| 110 streptentiΠ | 112 frigola F* MEIΠ | lucescencia MI luciscentia E |
| lancescencia Π | 113 compagines MI compagine E | 114 etralibus EI |
| et ratibus M ateralibus Π | obuiantibus MIE* obiantibus E | 116 |
| caeli ME cardinae E | 117 splendens imo antrorum E astrorum | |
| plendens E* splendensimo I splendidissimo I* | 118 tethis MI titis E | |
| thetis Π | 119 gyrans EI peditibus Π | 121 problematibus MII |
| problesmatibus E | | |

¹ 2 Cor. v. 10.

² Mt. xvi. 27.

⁴ Iob ix. 9.

³ 1 Thess. iv. 15.

⁶ Iob xxxviii. 32.

⁴ Apoc. x. 7.

F] De die iudicii et de prefulgente ligno crucis. Argumentum uero est ut in Apocalipsi dicitur, Abscondent se in speloncis et petris montium, et tunc dicent montibus, super nos cadite.¹ Et in Euangelio, Statim post turbationem dierum illorum sol obscurabitur et luna non dahit lumen suum, et stellæ cadent de celo.²

Xristo de celis domino descendente celsissimo
 prefulgebit clarissimum signum crucis et uexillum
 tectisque luminaribus duobus principalibus
 125 cadent in terram sidera ut fructus de ficulnea
 eritque mundi spatium ut fornacis incendium
 tunc in montium specubus abscondent se exercitus

T] /De laude dei ab angelis in titul. Is i immorro ind [fol. 13 argamaint atberar in Apocolipsi, In circuitu troni uidi sedes .xxiii. seniores sedentes in ueste alba et capitibus eorum corona aurea uidi.³

Ymnorum cantionibus sedulo tinnientibus
 tropodis sanctis milibus angelorum uernantibus
 130 quatuorque plenissimis animalibus oculis
 cum uiginti felicibus quatuor senioribus
 coronas admittentibus agni dei sub pedibus
 laudatur tribus uicibus trinitas æternalibus

MEIΠ] *car. tit.* MEIΠ 122 celissimo Π 123 prae-fulgebit MI prae-fulgebat E uixillum E 125 sydera Π 126 spacium Π 127 moncium Π absconderit Π

car. tit. MEIΠ 1 domini *pro* dei F *om.* in titul F *pro* Is i . . . Apocalipsi F *habet* Argumentum uero est ut in Apocalipsi dicitur 2 throni F *om.* uidi sedes F 3 cornua F

FMEIΠ] 128 canionibus Π* tinnientibus M tinnientibus M*Π 129 tripodiis F tripudis M trip dus E tripudiis I tripidis Π 130 quatuorque MEI 131 uiginti F quattuor MEI 132 atmitentibus M admitentibus E 133 eternalibus Π

Glossae T] 128 tinnientibus] .i. ambinniget na cantana T 129 uernantibus] .i. immenicnigetis uile T 130 animalibus] .i. euangelistis T 131 uiginti] .i. cum .xii. patriarchis et .xii. profetis, uel cum .xii. profetis et .xii. apostolis, uel figura .iiii. euangelistarum cum .xxiii. libris ueteris legis T

Apoc. vi. 15, 16.

² Mt. xxiv. 29.

³ Apoc. iv. 4.

T] De ustione impiorum nolentes Christum credere, et de gaudio iustorum, in titul. Is si *imorro ind argamaint* quod dicitur in Apocolipsi, (Terribi)lis ignis consumet (aduersarios).¹ Et alibi dicit apostolus, Mansiones multæ sunt apud patrem, et Christus dicit, In
5 domu patris mei multæ mansiones sunt.²

Zelus ignis furibundus consumet aduersarios
135 nolentes Christum credere deo a patre uenisse
nos uero euolabimus obuam ei protinus
et sic cum ipso erimus³ in diuersis ordinibus
dignitatum pro meritis præmiorum perpetuis
permansuri in gloria a seculis in gloria

Quis potest deo placere nouissimo in tempore
uariatis insignibus ueritatis ordinibus
exceptis contemptoribus mundi præsentis istius

Deum patrem ingenitum cæli ac terræ dominum
5 ab eodemque filium sæcula ante primogenitum
deumque spiritum sanctum uerum unum altissimum
inuoco ut auxilium mihi oportunissimum
minimo præstet omnium sibi deseruientium
quem angelorum milibus consociabit dominus

FMEII] *car. tit.* MEII 1 uastatione *pro* ustione F nolentium F 2
pro in titul quod F *habet* argumentum ut 4 et ut apostolus
dicit F 4 ut Christus in euangelio *pro* Christus dicit F domo F
134 furibundos II cosumet M aduersarius I 135 a deo E* 136
eius *pro* ei II 137 eo *pro* ipso II 138 dignitatem MEII 139 secula
pro gloria FMEII
1 om. deo F vv. 3-9 om. MEII 2 + deo gratias II 5 secula F
om. primo F 9 consociauit F

Glossæ T] 134 consumet] .i. uindicta a deo patre T aduersarios] .i. ueriti
dei T 130 nos] .i. genus humanum T euolabimus] .i. in die iudicii T
obuiam] .i. in aera T protinus] .i. in ictu oculi⁴ T 137 cum ipso] .i.
erunt sancti cum Christo post iudicium T in diuersis] .i. ut dicitur, Red(det uni-
cuique) secundum opus suum⁵ T 139 in gloria] .i. in regno T sæculis] .i.
præsentibus T in gloria] .i. infinita T
1 quis] . . . interroga . . . T⁶ nouissimo] .i. in fine mundi T
5 primogenitum] uel progenitum T 9 angelorum] .i. is angeli
in celo T

¹ Hebr. x. 27.² Jn. xiv. 3.³ Cf. 1 Thess. iv. 17.
⁴ Mt. xvi. 27.⁵ 1 Cor. xv. 52.

[NOTAE.]

T] fol. 11b *in sup. marg.*

. obponitur illis . cur anima paruuli, quæ non propagatur, ut caro, cum carne originalis (pecc)ati tenetur consortio? deus nunquid iniustus est, ut cum carne mittat animam (in ignem æternum, quæ) cum carne non habet commune peccatum? Et hoc cum illis obponitur, omnino (deficiunt). At illi possunt in paruulis iustum dei iudicium firmare, ut commune habeant peccatum originale, sicut commune uendicant utriusque propagationem obmutescunt. Animam quippe humanam certum est in ipso conditionis suæ munere percipise . sic necesse est ut corpus (in quo hic) uixerit, in resurrectione recipiat . Quisque ergo dicat animata semina profluxisse, siue illa quæ concipiuntur, siue quæ nocturna ilusione funduntur? Quod omnis sapiens uidet quam obsordum et a ratione omnibus modis alienum.¹

T] fol. 12 *in sup. marg.*

. pauper et pauper diues lex enim uno uerbo completur, id est, diliges proximum plenitudo legis caritas est . Gregorius . caritas alieni laboris nostra facit : in Abel, per sacrificium gratia; in Noe per diluuium securi; in Abraam, perigrinatione fidelissima; in Moisi inter i[n]iu[r]ias lætissima; in Dauid, in tribulationibus mansuetissima,² et reliqua sanguine humano pulluta fuerat nec ad sepulturam fuerat aperta par erat uirginis erat a filio uinceretur

T] fol. 12b *in sup. marg.*

. flu exeunt sabbato et extra ciuitatem iuxta exire non licet longius; quomodo ergo hoc tempore tempore quo liberos nos ab his impedimentis dei auxilium . Augustinus aliter ne in tristitia aut lætitia rerum temporalium quis illam . Gregorius aliter . id est ne (fi)niatur fructus nostri operis cum sine temporis hoc . . . sabbato tempus hoc dicitur de castitate

T] fol. 13 *in sup. marg.*

. fu)erit formido consumpta, quædam iam de præ(sumptione uen)æ se)curitas nascitur, et in amore celestium gaudiorum (animus inflammatur): et qui prius flebat ne duceretur ad suplicium, postmodum uisionis dei æterna metuebat³

F] fol. 2 *in inf. marg.*

Ex libris de conuentu de Dunnagall

¹ Isid. *Diff.* ii. 30, 106, 107.² Cf. *Leabhar Breac*. fol. 68a.³ Hrab. Maur. *in. Ios.* lib. iii. c. 6.

F] fol. 3 *in inf. marg.*

Beandacht o Domnall mac Dabog mic Mæl-tuili lesin leabhar-sa ; *ocus*
as e Colam Cille do'cuir re leghes iat fein a cath Cuil-dremne ; *ocus* o
Mæl-tuili mac Mæla-fith . . . atait clann mic Mæl-tuili i. ar slicht Neil
Nain-gialaigh. Finit.

B] fol. 237a *in inf. marg.*

Geib in Altus co basecht
na dam *cert* do dēman dur
ni's'fīl *galar* isin bith
na cith na cuirfe for cul.

B] fol. 238b *in inf. marg.*

Fuīl trīnī,
na dlegair do bocht Dé bī
dimmda d'a bethaid cipe
cesacht *ocus* áíbele.

[PRAEFATIO IN HYMNUM IN TE CHRISTE.]

T] In te Christe. Colum Cille doronai in n-immon-sa ; tre rithim (do)ron(ai), *ocus* se *sillaba* dec in cech line. Atberat (*im-morro*) fairenn (aile) co nach e Colum Cille *etir* doronai, *acht* ota 'Christus Redemptor' usque 'Christus crucem,' *ocus* is aire multi illam partem. Locus Hi ; tempus Aeda *meic* Ainmirech ; causa, ar laiget ro'thaithmet in trinoit isind 'Altus,' *ocus* is *ed* on ro'inchrech Gregoir im Colum Cille

F] In te Christe. Colum Cille dorigine in n-immon-sa, tria rithim n-oscarda ; *ocus* is aire doronai, ar is bec ro'thaithmet Trinitatem isin molad remond, ar isbert Griguir ba dech do moltaib man-bad sein.

[HYMNUM S. COLUMBAE IN TE CHRISTE.]

T] I N te Christe credentium miserearis omnium
tu es deus in sæcula sæculorum in gloria

Deus in adiutorium intende laborantium
ad dolorum remedium festina in auxilium

5 Deus pater credentium deus uita uiuentium
/Deus deorum omnium deus uirtus uirtutum [fo. 13b.

Deus formator omnium deus et iudex iudicum
Deus et princeps principum elimentorum omnium

Deus opis eximiæ celestis Hierusolimæ
10 Deus rex regni in gloria deus ipse uiuentium

F] 1 miseriariis 2 secula seculorum 10 ipsi

Gloesa T] 9 eximiæ] .i. excelsa a *man. post.*

- T] Deus æterni luminis deus inenarrabilis
 Deus altus amabilis deus inestimabilis
 Deus largus longanimis deus doctor docibilis
 Deus qui facit omnia noua cuncta et uetera
- 15 Dei patris in nomine filique sui prospere
 sancti spiritus utique recto uado itenere
- Christus redemptor gentium Christus amator uirginum
 Christus fons sapientium Christus fides credentium
 Christus lorica militum Christus creator omnium
- 20 Christus salus uiuentium et uita morientium
 coronauit exercitum nostrum cum turba martirum
- Christus crucem ascenderat Christus mundum salua-
 uerat
 Christus et nos redemeret Christus pro nobis passus
 est
- Christus infernum penetrat Christus cælum ascenderat
- 25 Christus cum deo sederat ubi nunquam defuerat
- Gloria hæc est altissimo deo patri ingenito
 honor ac summo filio unico unigenito
- Spirituique obtimo sancto perfecto sedulo
 amen fiat perpetua in sempiterna sæcula
- 30 In te Christe credentium

Protegat nos altissimus de suis sanctis sedibus
 dum sibi ymnos canimus decim statutis uicibus
 sitque nobis propitius diebus atque noctibus

| | | | |
|------------------|------------|-------------------|--------------|
| F] 15 filique | 16 itinere | 21 martyrum | 23 redimerat |
| 24 om. hæc linea | 28 optimo | 30 om. credentium | |

Glossa T] 2 decim] deich trátha do'chelebrad Colum Cille ut ferunt, *ocus* is do stair Eoin Cassian ruc som sein¹ T=s

¹ Cf. Cassian. *Instit.* iii. 3, 4.

[NOTA.]

T] fol. 13b *in sup. marg.*

. . . uel alterius . . .
 dixit pater snus, quid habes respondit . . . terram australem
 et arentem dedisti mi(hi) iunge et irriguam¹. Dedit ei pater . .
 . . et irriguum inferius. Axa quippe super asinam sedet cum ir-
 ratio(nalibus) . . . motibus anima praesidet et reliqua; irriguum quippe
 superius anima cum sese regni desiderio affligit; irri-
 guum uero inferius accipit cum (indi)gentibus
 possesa tribuere, ardorem fidei sed adhuc (gratiam) lacrimarum non
 habent²

Glessa T] 3 pater] .i. deus

¹ Ios. xv. 19.² Hraban. Maur. *in. Ios.* lib. iii. c. 6.

[PRAEFATIO IN HYMNUM NOLI PATER.]

T] Noli pater. Colum Cille fecit hunc ymnum eodem modo ut
 "In te Christe." Locus dorus disirt Dairi Chalcaig ; tempus
 idem Æda meic Ainmerecn ; causa, Colum Cille aliquando
 uenit ad collocium regis co Daire co ro'edprad in port do co
 5 n-airliud. Opais iarum Colum Cille in port, quia prohibuit
 Mobi imme accipere mundum co c(lo)ad a éc. In tan iarum
 tanic Colum Cille co dorus in bale, is ann-sein doralá triar do
 muintir Mobí do, *ocus* cris/ Mobí occu, et dixerunt [fol. 14
 "mortuus est Mobí," et dixit Colum Cille :

10 Cris Mobí
 ní ro'iadad im lua,
 sech ní ro'oslaicced ria sáith,
 ní ro'dunad im gua.

Luid Colum Cille for culu cosin rí, et dixit regi, "in n-ed-
 15 pairt tucais-[s]iu dam-sa i mbúaruc, tuc dam nunc." "Dober-
 thar," ar in rí. Loisetther trá in baile coso-neoch báí and
 uile. "Espach sein," ol in rí, "ar mani loisetthe, ní biad tacha
 broit na biid ann co brath." "Biaid *immorro* ann o-sein
 immach," ar se, "intí bias ann, ní bia aidche troisetthe."
 20 Tarmairt tra in tene ar a met loscud in daire uile, conid ar a
 anacui in daire dorónad in t-immon-sa. *No* is lathe bratha
 dorat di-a aire, *no* tene feile Eoin, *ocus* canair fri cech tenid
ocus fri cech torann o-sein ille ; *ocus* cip e gabas fo lige *ocus*
 fo éрге, no'nanaig ar thenid íngellan, *ocus* angid in nonbur is
 25 ail di(-a) mu(intir)

F] Colum Cille dononai hunc ymnum, tria rithim n-oscarda ; i nDaire
 Chalgaig dononad, ut quidam dicunt. *No* is lathe Bratha dorat di-a
 oeid, *no* tene na fele Eoin ; *no* is do anocol in daire dia ro'losced
 te(ne toraind) in baile iar n-a tabairt do Æd mac Ainmirech, co
 5 ro'thrial in tene loscud . . . , conid aire-sin dorigned in t-im-
 mun-sa. *Ocus* canair fri cach toraind ; *ocus* gib e gabas fo lige
ocus fo ergæ, no'soerand ar cach tenid, *ocus* no'soerand ar thenid
 gelain, *ocus* in nonbur as ansu leis di-a muintir.

[HYMNUS S. COLUMBAE NOLI PATER.]

T] **N**Oli pater indulgere tonitrua cum fulgore
ac frangamur formidine huius atque uridine

Te timemus terribilem nullum credentes similem
te cuncta canunt carmina angelorum per agmina

5 Teque exultent culmina cæli uagi per fulmina
o Iesu amantissime o rex regum rectissime

Benedictus in sæcula recta regens regimina
Iohannes coram domino adhuc matris in utero

Repletus dei gratia pro uino atque siccera

10 Elizabeth et Zacharias uirum magnum genuit
Iohannem baptizam precursorem domini

Manet in meo corde dei amoris flamma
ut in argenti uase auri ponitur gemma

FOQ] 1 tonitruo F fulgare OQ 2 ne pro ac FOQ
huius OQ post te + deum OQ credens OQ 4 canant carmena Q
agimina OQ 5 exaltent F culmena Q celi OQ flumina Q 6
amantisime OQ rectissime Q 7 secula OQ regimine OQ 8 Iohanes
Q corum O athuc O 9 gracia O sicera F sisare OQ 10 Elezabet
O Elistabet Q om. et FOQ Zachariæ F Sdacarias O Sacarias Q 11
baptizam F bautistam O baptistam Q precursorem O percursorem Q
domini mei OQ 12 flama Q 13 argenteo F argensio O argentio Q
uasse F uace Q aurea F aurio OQ gema OQ + amen OQ

Glossae T] 1 indulgere] .i. nos 2 huius] .i. tonitruum uridine] .i. o
erloscud no a buidechuir 3 similem] .i. deo 4 canunt] .i. laudant
5 exultent] .i. failtnigit 7 b nedictus] .i. es 8 Iohannes] .i. gratia dei
interpretatur 9 repletus] .i. est sicc-ra] .i. sine cera .i. nomen omni liquori
ebrio omnis liquor dulcis si

[NOTA.]

T] fol. 14 *in sup. marg.*
 . boni soli nunquam sunt nisi in cælo, mali soli nunquam sunt nisi
 in inferno . Hæc autem uita quæ inter cælum et infernum est, ut in
 medio consistit ita ut utrorum fines recipit, ille veraciter (omnia) diligit,
 de se nihil relinquit, et alibi dicit, Alias oues habeo quæ non sunt . .
 . . et illas oportet me adducere ut fiat unus grex et unus pastor¹ . .
 (pro)funda uerba ex ore ueritatis dicitur qui dimittit aquam

¹ Jn. x. 16.

[PRAEFATIO IN ORATIONEM S. IOHANNIS EUANGELISTAE.]

- T] Deus meus. Iohannes filius Zebedei hanc epistolam fecit. I n-Effis dana doronad; i n-aimsir *immorro* Domitiani doronad. Haec est causa: *con*(flicht) mór doralá eter Eoin *ocus* Aristodim .i. sacart tempuil Deane, *co* n-erbairt Eoin fri
- 5 Aristodim, "Tiagam, a Aristodim," ol se, "co tempul *Crist* fil isin chathraig, *ocus* attaiḡ Deain ann, co taith in tempul; *ocus* rega let-su iar-sein co tempul Deane *ocus* guidfet-sa *Crist* co ro'tuite; *ocus* dia theth tempul Deane erum-sa, is ferr *Crist* quam Deain, *ocus* iss-ed as chóir duit-siu adrad *Crist*
- 10 iar-sein." "Dentar iarum," ar Aristodim. Lotar post co tempul *Crist*. Orauit Aristodimus tribus horis Deanam et nec tamen cecidit templum Christi. Exierunt postea ad templum Deanæ, et orauit Iohannes ut caderet, et statim cecidit. Et Aristodimus temptauit occidere Iohannem, sed
- 15 non ausus est pro multitudine Christianorum. "In fail ní no'laad cumtabairt uait beos, Aristodim?" ar Eoin. "Ata," ar se, "dia n-eba-su lán cailig de linn . . . ueneno, et si non eris mortuus statim, credam deo tuo." Et dixit Iohannes, "duc hífc." "Dabitur," ar se, "acht co tartar do na
- 20 cimmedaib ar trialtair do marbad ico'nd ríḡ nunc, quia non melius est mori ferro quam ueneno." Ut timeret Iohannes, dixit Aristodimus hoc. Et primus porrexit cani uenenum, et statim mortuus est; et post canem porrexit semíæ, et illa similiter mortua est; et postea datus est illis
- 25 potus, et mortui sunt statim. Et sic dedit Iohanni; et dixit Iohannes tunc "Deus meus pater, etc.," et bibit, et non nocuit ei; et haec est causa dénma huius ymni. Et suscitati sunt qui mortui fuerunt ueneno, et sic credidit Aristodimus et alii multi cum eo. Et si quis cantauerit hunc ymnum in liquorem
- 30 aut in aliquid quod posit nocere, in sanitatem (redit). In fine uniuscuiusque anni elegitur de populo iuuenis sanctus sine macula peccati ut
et circum.

F] Iohannes Apostolus fecit hanc epistolam, in tan dorat Aristodimus sacerdos neim do in calicem, ico'nd ríḡ ic Domitiain, dia ro' marbad ann, adfiadathar i certamain Eoin.

[ORATIO S. IOHANNIS EUANGELISTAE.]

T] **D**eus meus et pater et filius et spiritus sanctus, cui
omnia subiecta sunt, et cui omnis creatura
deseruit et omnis potestas/ subiecta est, et [fo. 14b
metuit et expauescit et draco fugit et silit uipera et
5 rubeta illa quæ dicitur rana quieta torpescit scorpius
extingitur regulus uincitur et spelagius nil noxium
operatur et omnia uenenata et adhuc ferociora re-
pentia et animalia noxia tenebrantur et omnes
aduersæ salutis humanæ radices arescunt : tu extingue
10 hoc uenenatum uirus et extingue operationes eius
mortiferas et uires quas in se habet euacua et da in
conspectu tuo omnibus his quos tu creasti oculos ut
uideant aures ut audeant cor ut magnitudinem tuam
intelligent. amen.

15 Matheus Marcus Lucas Iohannes.

FCN] *C præfix.* Tunc beatus Iohannis iacentibus mortuis qui uene-
num biberunt intrepidus et constans accipit calicem et signaculum crucis
facians in (eo) dixit *tit.* N Contra uenenum

1 et pater N pater N* cui sunt et *om.* C *ins.* C* 2 *om.*
et *ante* cui N 4 draco et N silet FC* 6 extinguitur FCN et regulus
C 6 spalagius CN spelagus F nihil FCN sed omnia *pro* et omnia N
8 *om.* et *ante* animalia C 9 arescent. Tu extingue C tu domine extingue N
10 extingue *pro* et extingue CN 12 *om.* his CN 13 audiant FC 14
corda N intellegant CN *om.* amen FCN 15 *om.* CN *sed add.* C per te
Christe Iesu qui uiuis et regnas in saecula saeculorum. Amen. *add.* N Et cum
hoc dixisset totum semetipsum armauit crucis signo, Et bibit totum quod
erat in calice, Et postea quam bibit dixit, Peto ut propter quos bibi conuert-
antur ad te domine, Ad salutem quæ apud te est, Te illuminante mereantur
peruenire amen.

Glossæ T] 1 Deus] adit tu extingue cui] .i. is duit-siu 2 omnia] .i.
elimenta 4 dracc] multa genera sunt draconum .i. terrestres sed
omnes ig(ne nocent) uipera] .i. e. ui parens .i. dente nocet 5 quieta] .i.
antach .i. bledmil torpescit] *in sinistr. marg.* (cc)uber cinere, scorpius cauda,
(ba)siu]sc]us ossibus post (mo)rtem nocet, serpens (lin)ga nocet regulus] .i.
anela nocet *et in dextr. marg.* regulus .i. rex omnium serpentium ; nulla aus uolans
uiso eo potest euadere sine peste, et tamen mustella eum occidit¹ 6 spelagius]
.i. uestigio nocet 10 operationes] .i. ueneni

¹ Cf. Isid. *Etym.* xii. 4, 6.

[NOTA.]

T] fol. 14b *in sup. marg.*

. ac superbiae morte moriretur ; item elimoisina . . .
 id est ipsi homini et proximo suo, ut Augustinus Aurilius ait, Qui uult
 (elimoisinam dare) a semetipso debet incipere¹ ; in elimoisina homini
 ipsi .ii. species oc(currunt, corpori) et animæ ; misericordia animæ, ut
 ne quis animam suam (in peccatis) relinquat ; corpori quoque miseri-
 cordia præstanda est, id est ne quis corpus
 proximi elimoisinam fiat, id est ut semetipsum docet sic proximum
 docet, ut semetipsum corripit sic proximum c(orripiat).²

¹ Pseudo-Aug. *Serm.* ccciv.

² Cf. *Leabhar Breac* fol. 69a.

[PRAEFATIO IN EPISTOLAM SALUATORIS NOSTRI.]

T] Beatus es et rl. Crist fein ro'scrfb co n-a laim in n-epistil-se, amal adfét Eusebius in n-a stair ; i nHierusalem *immorro* ro'scribad, in tempore Tiberii Cessarisi scripta est. Causa uero hæc est : Abgarus toparca, rí tíre Armeniæ *ocus* na tíre fri sruth n-Eofrit attuaith, ro'bai i n'galur trum in Edisa ciuitate ; co tucad *epistil* uad co *Crist* co tísad di-a íc, ar atchuala corbo macc Dé hé, *ocus* co n-icad sochaide ; conid ar molad irse Abgare dorona *Crist* in n-epistil-se. Ata tra in n-epistil-se in Edisa ciuitate, in qua ciuitate nullus hereticus potest uiuere, nullus Iudeus, nullus idulorum cultor ; sed neque barbari aliquando eam inuadere potuerunt, ex eo tempore quo Euagarus rex eiusdem ciuitatis accepit epistolam manu saluatoris scriptam. Hanc denique epistolam legit infans baptizatus stans super portam et murum ciuitatis. Siquando gens uenerit contra ciuitatem illam, in eodem die quo lecta fuerit epistola manu saluatoris scripta placantur illi barbari aut fugantur infirmati.

F] Beatus es. Iesus Christus fecit hanc epistolam, dia raba rex Edisæ ciuitatis qui dolorem pedis habuit, co tucad *epistil* uad co *Crist*, co ndigsad di-a acallaim *ocus* di-a íc ; *ocus* tuc Tathheus in n-epistil do-som iar cessad *Crist*, *ocus* iss
. ataath in epistil *ocus* corop
. i nDia daib ordaib *ocus*
g nach n-erecteda bith fri re n-uaire isin (cathr)aig-sin.

[EPISTOLA SALUATORIS NOSTRI AD ABGARUM.]

T] **B**Eatus es qui me non uidisti et credidisti in me.¹
 Scriptum est enim de me quia hi qui uident me
 non credent; et qui me non uident ipsi in me
 credent et uiuent. De eo autem quod scripsisti mihi
 5 ut uenirem ad te, oportet me omnia propter quæ
 misus sum hic explere, posteaquam compleuero
 recipi me ad eum a quo misus sum. Cum ergo fuero
 assumptus mittam tibi aliquem ex discipulis meis qui
 curet egritudinem tuam et uitam tibi atque his qui
 10 tecum sunt præstet.

/Domine domine defende nos a malis et custodi nos [fol. 15
 in bonis ut simus filii tui hic et in futuro. amen.

Saluator omnium Christe respice in nos Iesu
 et miserere nobis.

FJ] *tit.* J Incipit epistola saluatoris domini nostri Iesu Christi ad Aba-
 garum regem quam dominus ma(nu) scripsit et dixit 3 + in me *post*
 credent J 6 misus J missus J* 6 Et posteaquam J recipe J recipi J*
 7 misus J missus FJ* 8 assumptus F adsumtus J ut qui F ut *pro* qui J
 curat F egritudinem J 9 at J atque J* 10 *add.* F saluus erit; sic scrip-
 tum est, Qui credit in me saluus erit² *add.* J et saluus eris sicut scriptum, Qui
 credit in me saluus erit. Siue in domu tua siue in ciuitate tua siue in omni
 loco nemo inimicorum tuorum dominabitur et insidias diabuli ne timeas et
 carmina inimicorum tuorum destruuntur. Et omnes inimici tui expellentur
 a te siue a grandine siue a tonitrua non noceberis et ab omni periculo liber-
 uaueris. siue in mare siue in terra siue in die siue in nocte siue in locis
 obscuris. si quis hanc epistolam secum habuerit securus ambulet in pace.
 amen.

2 qui regnas in secula seculorum *pro* amen F *om.* 3 F

Glossæ T] 1 es].i. Abgare 2 scriptum].i. in Essaia profeta³ de
 me].i. de Christo hi].i. Iudei uidet].i. corpore 3 credent].i.
 spiritu qui].i. gentes uidet].i. corporaliter 4 credent].i. spiritualiter
 uiuent].i. in perpetuum de eo].i. subintellige respondeo uel dico scripsisti]
 .i. in tua epistola 5 ad te].i. ad Edissam oportet].i. hæc est responsio
 .i. oportet me facere omnia [quæ] promissa sunt de me a prophetis 6 hic].i. in
 Iudea, uel in Hierusalem, uel in hoc mundo compleuero].i. leges et prophetas
 recipi].i. in ascensionem 7 ad eum].i. ad patrem misus].i. in humani-
 tate .i. ad saluandum mundum 8 assumptus].i. a patre in cælum mittam
 .i. ad te tibi].i. Abgare aliquem].i. Tatheum discipulis].i. ex
 apostolis 9 tuam].i. Abgare uitam].i. perennem et doctrinam et
 sanitatem 10 tecum].i. in fide Christiana

¹ Jn. xx. 29.² Cf. Mc. xvi. 16.³ Isa. vi. 9.

T] Euangelium domini nostri Iesu Christi liberet nos protegat nos custodiat nos defendat nos ab omni malo ab omni periculo ab omni langore ab omni dolore ab omni plaga ab omni inuidia ab omnibus insidiis diabuli et malorum hominum hic et in futuro. amen.

FJ] 6 *post* custodiat nos *add.* uisitet nos F 7 plaga *pro* periculo F *post* dolore *add.* ab omni perturbatione F periculo *pro* plaga F 8 diaboli F 9 *om.* amen F 1-9 *om.* J *sed add.* Deus omnipotens et dominus noster Iesus Christus et spiritus sanctus custodiat me diebus ac noctibus, corpus et animam, hic et ubique in sempiterna secula &c.

[NOTA.]

T] fol. 15 *in sup. marg.*

. . . titudinem nostram sicut de anima Christiana dicitur: Omnis caro fenum est et reliqua.¹ Sed gloria eius filiæ regis ab intus.² Nam extrinsecus maledicta et persecutiones et detractiones promittuntur; de quibus tamen in celis merces æterna est quæ sentitur in corde patientium eorum qui iam possunt dicere,³ Glori(abo) in tribulationibus.⁴ Hieronymus. Illa maledictio beatitudinem creat.⁵

¹ Isa. xl. 6.

² Ps. xliv. 14.

³ Aug. *de Serm. Dom. in Monte* i. 5.

⁴ Eph. iii. 13.

⁵ Hieron. *in Mt.* v. 11.

[PRAEFATIO IN HYMNUM S. FIECHI.]

- T] Genair *Patraic*. Fiac Sleibte doronai in n-immun-sa do Patraicc. In Fiac-sin *dana mac* e-side *meic* Ercha *meic* Bregain *meic* Daire Barraig—o 'taat U Barrche—*meic* Cathair Moir; dalta *dana* in Fiac-sin do Dubthach *mac* Hui
- 5 Lugair, ard-file Herenn e-side. I n-aimsir Loegaire *meic* Neill [dorónad]. *Ocus* is e in Dubthach-sin atracht ria *Patraic* hi Temraig iar n-a rad do Loegaire, 'na ro'eirged nech remi isin (tig), *ocus* ba cara do *Patraic* he o-sein immach, *ocus* ro'baitsed o *Patraic* he iar-sein. Luid *dana* fecht co
- 10 tech in Dubthaig-sin (i Laignib). Ferais iarum Dubthach failte moir *fri* *Patraic*. Atbert *Patraic* *fri* Dubthach, "Cuinnig dam-sa," ol se, "fer *graid* so-chenelach so-bessach óen-[s]étche *ocus* oen-mac occai tantum." "Cid ar a cuinche-siu sein i. fer in chrotha-sin," ol Dubthach. "Di-a dul fo
- 15 *gradaib*." "Fiac sein," ol Dubthach, "*ocus* dochoid-side *for* cuairt i Connachtaib." In tan *tra* batar forsna briathraib-se, is ann tanic Fiac (do) chuairt leis. "Ata sunn," ol Dubthach, "intí ro'imradsem." "Cia beth," ol *Patraic*, "bes ní ba háil dó quod diximus." "Dentar trial (mo) *bertha-sa*," ol
- 20 Dubthach, "*co n*-accadar Fiac." O 'tchonnaire *tra* Fiac, ro'iarfaig, "Ced ar a trialtar," ol se, "Dubthach do b(achail)? ar is espach sein," ar se, "ar ní fil i nHerinn filid a lethet." "No'tgebtha dar a hesi," ol *Patraic*. "Is lugu mo esbaid-se a Herinn," ol Fiac, "quam Dubthach." Tall *tra* *Patraic* a
- 25 ulcha do Fiac tunc, *ocus* tanic rath mór fair iar-sein, co ro'leg in n-ord n-eclas(tacda) ulle i n-oen aidche, uel .xu. diebus ut alii ferunt, *ocus* co dardad *grad* n-epsuip fair, *ocus* conid he as ard-epscof Lagen o-sein ille *ocus* a chomarbbba di-a eis. Loc do Duma nGobla *fri* Sleibte aniar-thuaith; tempus
- 30 *immorro* Lugdach *meic* Loegaire, ar is e ba rí Herenn tunc; causa *immorro* ar molad *Patraic*, *ocus* iar n-a ec dorónad ut ferunt quidam.

F] 1 om. Genair *Patraic* Fiac Sleipte molad *pro* immun *Phatraic*
 2 mac sede 3 Daire Oe Barche *pro* U Barrche 4 mor 5 ard-file
 Hérend he-side amsir 6 Neill *ocus* *Patraic* dorónad atracht
 i *pro* hi 7 rád 8 tich do *Phatraic* 9 ro'baitsed-som o *Phatraic*
 iar-sin *dana* *Patraic* 12 sobessach 13 ocai ced 14 cuinchi-
 siu sein, ol *Patraic* i. 15 sin 16 Connactaib briathra-sa is and
 17 *ocus* a *pro* do sund 18 ro'imradsem beith 19 bertha-sa
 20 o 'tchonnair *tra* Fiac sin 21 om. ar a bachaill 22 seat *pro* is
 sin nHerind 24 Herind Dubtha(ch) 25 ulchai Fiac *ocus* *pro* co
 ro'leg 26 n-eclastacda uile *pro* ulle 27 tartad 28 o-sein
 chomarba heis 29 dno *pro* do Gobla Sleipte -thuaid 30 is he
 Hérend 31 *ocus* is 32 quidam auctores

[HYMNUS S. FIECHI IN LAUDEM S. PATRICII.]

T] **G**Enair Patraicc in Nemthur, is ed atfet hi scelaib,
 maccan se mblíadan dæc in tan dobreth fo déraib.
 Succat a ainm itubrad; ced a athair, ba fissi
 macc Alpuirn meicc Otide hoa deochain Odissi.
 5 Bai se bliadna i fognam, maisse dóine ní'stoimled
 batar ile Cothraige cethar-trebe di-a fognad.

F] 1 génair Patraic issed adfét 2 déc 3 hitubrad cid fisse
 4 mac Calpuirnd Otidi 5 bliadna hi doinne ní'stomled 6
 Kothraige -threbe fognad

Glossae TF] 1 Nemthur] .i. cathir sein (sen F) feil fil (F) i mBretnaib tuaiscirt (tuascirt F) .i. Ail Cluade TF^{mg} atfet] .i. periti F 2 dobreth] .i. tuccad T tuccad F déraib] .i. fo doere .i. fo brón na dóiri T 3 Succat] .i. Bretnas sein *ocus* 'deus belli' a Latén T .i. Bretnas uel deus belli, uel fortis belli a Latén uaire 'su' isin Bretnais is 'fortis,' *no* is 'deus' acht 'cat' is 'bellum.' Succat mac Calpuirnd: iss é seo genelach Patraic meic Calpuirnd meic Potide meic Odissi meic Gorniad meic Mercuid meic Ota meic Muric meic Oric meic Leo meic Maxim meic Hencreti meic Ferini meic Britti a quo sunt Bretani nominati. Multa Patricius habuit nomina ad similitudinem Romanorum nobilium .i. Succet cetus suum nomen baitse, a parentibus suis; Codrige, a ainm inn-a doere i n-Erind; Magonius .i. 'magis agens' quam ceteri monachi, [a] ainm ic a foglaim ic German; Patricius, a ainm fo gradaib, *ocus* is Celestinus co[m]jarba Petair dorat fair F^{mg} itubrad] .i. is ed ro'ráided a peritis T fissi] .i. ba coir a fiss (fis F) TF 4 mac C.] .i. qui fuit sacerdos TF Otide] .i. proprium T .i. Potaid F Odissi] .i. proprium T 5 bai se bliadna] .i. ro'bai (i n-a dóeri) F^{mg} + .i. fo intamail na hiubile (iubile F) bícce Ebreorum TF^{mg}. Iss é seo fochond a doere: Patraic *ocus* a athair .i. Calpuirnn, Conces immorro a mathair, ingen Ocmuis, et quinque sorores eius .i. Lupait *ocus* Tigris *ocus* Liamain *ocus* Darerca et nomen quinte Cinnenum, frater eius .i. dechoin Sannan, dochuatar ule a Bretnaib Ail-Cluade dar muir n-Ict fo-des for turus co Bretnaib Armuirc Letha .i. co Bretnaib Let . . . , ar ro'atar brathair doib and in tan-sen, *ocus* ba do [F]raúccaib dana mathair inna clainne .i. Conces, *ocus* ba siur side cobnesta do Martan. Is í sen amser ro'atar .iiiii. meic Sectmaide .i. rig Bretan for loigais o Bretnaib. Doronsat tra creich moir i mBretnaib i mBretnaib Armuirc Letha, ubi Patricius cum familia fuit, *ocus* ro'gonsat Calpuirnn and-sen, *ocus* tucsat Patraic *ocus* Lupait leo dochum n-Erend, *ocus* ro'recsat Lupait i Conaillib Muirthemne *ocus* Patraic i tuascert Dal-Araide F^{mg} maisse] .i. biad maith *ocus* etach T ní'stoimled] .i. ní'scaithed TF 6 Cothraige] .i. ro'lenastar in t-ainm as Cothraige T .i. cethair aige TF arinni dognáth tribibus .iiii. T .i. eg . . . s. .iiii. domibus seruitium F

T] Tuatha Herenn tairchantais, 'do'sn'icfed sith-laith nua,
20 meraid co de a iartaige, bed fas tír Temrach tua.'

A druid fri Loegaire tichtu Phatraicc ní cheilltis,
ro'fírad ind [f]atsine inna flatha asbeirtis.

Ba leir Patraic co mbeba, ba sab indarba clóeni;
is *ed* tuargaib a [f]eua suas de sech treba doine.

25 Ymmuin ocus abcolips, na trí coicat no'scanad,
pritchad, baitsed, arniged, de molad Dé ní anad.

Ní co ngebed uacht siní do feiss aidche hí linnib,
for nim consena a rige pridchaiss fri de i n[d]in[n]ib.

I Slán tuaith Benna Bairche, ní'sgaibed tart na lia
30 canaid céat salm cech n-aidchi do rí g aingel fogniad

Foaid for leicc luim iarum ocus cuilche fliuch imbi,
ba coirthe a [f]írid-adart ní leicc a chorp hí timmi.

| | | | |
|----------------------------|----------------------|-----|-----------------------------------|
| F] 19 Hérend tairchaintais | 20 co tí an iartaige | bid | 21 ar |
| <i>pro</i> fri cheiltis | 22 ro'fírad | | 22 aitsine |
| 24 dóeni | 25 Abcoilps coicait | | 23 mbebai innarba |
| fess il- <i>pro</i> hí | 28 i ndinnib | | 26 pridchad batsed |
| fognia | 31 foíd leic imme | | 27 síne |
| | | | 29 hí S. ní'sgebed |
| | | | 30 n-aidche |
| | | | 32 corthe rith-adart leic it imme |

Glossae TF] 20 de] .i. co bráth T ad diem iudicii F 20 Temrach] .i. Tea mur .i. mūr sen i'n ro'adnaiged Tea ben Ermoin *meic* Miled F^{mg} tua] .i. cen gloir T 21 druid] .i. it e na druid Lucru *ocus* Lucat-Mael; *ocus* is *ed* asbertis, ticfa tal-cend (tail- F) dar muir merr-cend (mer- F), a brat toll-cend, a chrond (chrond F) crom-cend (chrom- F), a mias TF^{mg} + i n-iarthair (a thige) T + i n-iarthur a thigi ule F^{mg} + frisgerat a muintir huile (ule F), amen amen TF^{mg} cheilltis] .i. ní ro'cheilset F 22 ro'fírad] .i. ro'comailled F flatha] .i. Patraic 23 leir] .i. i crabud T .i. ba feb ar crabud F co mbeba] .i. co a bas TF .i. co ro'bith do'n bith F sab] .i. ba sonart T ba sonairt F clóeni] .i. soebe F 24 a eua] .i. a mathe T a mathi F suas] .i. ar ec . . . F .i. ad caelum TF 25 ymmuin] .i. Ambrois uel 'Audite' 26 pridchad] .i. donid praicep F baitsed] .i. donid batsed F arniged] .i. dognith ernaigthe *ocus* aithrige T .i. dognid ernaigthe, *no* glanad F 27 gebed] .i. ní gebed de dul ind F linnib] .i. i nuiscib F 28 consena] .i. ro'chosnastar TF fri de] .i. il-ló T il-lou F i ndinnib] .i. i telchaib TF 29 Slán] .i. nomen fontis Slana iarsindi ba slán cech imlobor tar a teged in t-uisce, *ocus* ic Sabull ata T .i. proprium tiprat in se, et ob id Slán dicta est eo quod omnes sani reuertebantur ab ea propter gratiam Patricii. Alii dicunt commad ic Sobull no'beth illa *no* comad i nDal-Airde sed F^{mg} + repleuerunt Ulaid illam propter molestiam turbarum exeuntium ad illam TF^{mg} + sic ubi fuit F^{mg} benna] .i. re Bennaib Boirche (benna bairce F) a tuaith TF + Bairche, bo-are Rossa rig-bude rig Ulad, is uad annigter na Benna, quia ibi habitabat frequenter cum peccoribus suis F^{mg} ní'sgaibed] .i. Patraic *no* F in tipra TF 30 céat] .i. di chaicait TF 31 foaid] .i. no'chotlad TF iarum] .i. iar-sein T iar-sen F 32 timnai] .i. i tofliuin .i. in teas F

T] Pridchad soscélad do cách, dogníth mór-ferta il-lethu,
iccaid luscú la truscu, mairb do's'fúscad do bethu.

35 Patraic pridchais do Scotaib, ro'chés mór-seth il-lethu,
immi con tísat do brath in cach do's'fuc do bethu.

Meicc Emir, meicc Erimon lotar huili la císal,
fo's'rolaic in tarmchosal isin mor-chute n-ísel.

Co'nda'thanic in t-apstal, dofaith gith gáithe déni,
40 pridchais trí fichte bliadan croich Críst do thuataib Fene.

For tuaith Herenn bai temel, tuatha adortaib sídi,
/ní creitset in fír-deacht inna Trínóite fíri. [fol. 16.]

I n-Ard-macha fil ríge; is cian doreracht Emain;
is cell mór Dún Leth-glasse; n'm'dil ced dithrub Temair.

F] 33 soscela chách i pro il- 34 do's'fúiscad 35 Scottaib sáeth
36 co tísat 37 huile císal 38 tarmchossal mór-chuthe 39
tánic gáithe dene 40 pridchaiss trí fichte thuathaib 41
Hérend adorta . . . idla 42 ní chraitset -deact trinote fire 43 rígi
doreract 44 -glaisse ní'm' cid

Glossae TF] 33 pridchad] .i. donid pricep F lethu] .i. i n-Etail no F in latudine saeculi TF 34 luscú] .i. bacuchu T bauchu F truscu] .i. la clamu TF (claimu F) 35 Scotaib] o Scotta ingen Foraind rig Egept nominantur. Ocus iss as-so ro'ás so, Eternel mac Goedil Glais meic Feniussa Farsaid, fer fognama he, uoluit scire lingas. Uenit a Scithis ad campum Sennar ubi sunt diuise lingae; et ita uenit .i. cum .lxx. .ii. bus uiris, et missit eos sub regiones mundi ut discerent lingas, unum ad unam misit, et postea uenerunt ad eum cum peritia omnium linguarum. Et habitauit in campo Sennar et docuit ibi lingas. Et audiuit Farao rex Egipti illum studiosum esse, et uocauit eum ad se ut doceret Egiptios circa lingas et dedit ei filiam suam et honorem maximum et ab illa Scotti nominati sunt: Goedil immorro do rad dib o Goedil Glas mac Feniussa Farsaid patre Niuil F^{mg} seth] .i. sethair T soethar no galar F 36 tísat] .i. regait TF cach] .i. cech oen TF do's'fuc] .i. Patraic F bethu] .i. ad fidem TF 37 Meicc Emir] se meic Miled ocus se meic Bile meic Breguin simul uenerunt ad Hiberniam, sed clariore sunt filii Miled quam filii Breguin. Haec sunt nomina filiorum Miled: Eber, Erimon, Ir, Donn, Amargen, Colptha; o Eber atat fír Muman et ab eo Mumonio dicitur; o Erimon immorro ata Leth Cuind ule, ocus Lagen cenmothaat Ulaid, o Ir immorro ataat side. It uate dana clanna etir aile, et nescio ubi sunt; acht is o Dund nominatur tech n(D)uind fíri Herind aniar; o Cholptha dana Inber Colptha ubi Boand in mare exit F^{mg} lotar] .i. lotar F císal] .i. la císalach no F^{mg} la ail inchis .i. la demon, ail side ar a dure T ocus ar a marthanaige (tobaigther) cis do cach propter peccatum F^{mg} 38 fo's'rolaic] fosroches .i. cis forochlastar .i. rosfulc lais F^{mg} in tarmchosal] .i. in t-airm cis .i. . . in cis ic ataat airm do guin co tatra fri cach; no, in t-airmcoi isel, ar is isel iar coi .i. iar conair, inti diabul, no in t-airmttechtach .i. inti di-a n-id airm .i. di-a n-id inad .i. locc bith inisiul no fochond foxala caich cuca .i. peccatha F^{mg} isel] .i. in ifernn T in ifernn F 39 Conda'tanic] .i. is e eret ro'hai ic a foxail lais F in t-apstal] .i. quia (qui F) missus fuit (est F) a Deo ad praedicandum TF + sicut fuerunt illi a diabulo F 40 pridchais] .i. praedicauit F Fene] .i. o Feniuss Farsaid T .i. do rad dib o Feniuss Farsaid, unde apud nos Oic Fene pleni dicuntur ab illo . Gaidil immorro, ut dixi, o Goedil Glas mac Niuil meic Feniussa Farsaid ut alii dicunt F^{mg} 41 temel] .i. ro'boi temel F .i. adartha idal TF side] .i. síthaige no'adraitis F^{mg} 43 is cian] F 44 ní'm'dil] .i. ní hinmain lem Temair cid fas TF^{mg} + no ní'm'dilgind, ac si diceret, ní dene mo chotlad ugud cid fas; no ní delocht .i. ní liach cid fas Temair; no ní'm'dil do Patraic ocus do Dia F^{mg}

T] Patraicc dia mbai il-lobra
 doluid aingel ar a chenn
 Dofaith fa-des co Uictor,
 lassais in muine i mbai,
 Asbert, " orddan do Mache,
 50 dochum nime mos-rega,
 Ymmon do'rroega i't biu
 immut il-laithiu in messa
 Anais Tassach di-a es
 asbert mo'n'icfed Patraic ;
 55 Samaiges crich fri aidchi
 co cenn bliadne bai soillse,
 In cath fechta i mBethron
 assoith in grian fri Gabon,
 Huair assoith la hÉsu
 60 ciasu threbrech, ba huisse

adcobra dul do Mache
 for set im-medon laithe.
 ba he arid'ra'lastar ;
 asin ten adgladastar.
 do Crist atlaigthe buide,
 ro'ratha duit du gude.
 bid lúrech díten do cách,
 regat fir Herenn do brath."
 in tan dobert comman dó,
 briathar Tassaig nir'bu go.
 ar na caite les occai,
 ba he sith-laithe fotai.
 fri tuaith Cannan la macc Nuin,
 iss-ed adfeit littri dún.
 in grian fri bás inna clóen,
 soillsi fri éitsecht na nóeb.

F] 45 mbói 49 dolluid aingel chend lathe 47 fa-dess 48
 im-mune assin tein adgalastar 49 ordan 50 'raga do guide
 51 doroegea díten chách 52 -lathiu om.in mesa regait Herend
 53 æs commain 54 mosn' briathar 55 samaigeis catea lés oca
 56 cend soilse fota 57 fecta Bethrón Canán Nún 58 assuith
 adfet dúin 59 assuith hlessu 60 soillse hetsect.

Glossae TF] 45 lobrai in űgalur T .i. ic Sabull TF ro'boi Patraic in tan tanic
 dó lobrai, co tanic for conair do Ard-Macha Fmg ar-daig commad (comad F) and
 no'beth a esergeTFmg 46 aingel] .i. Uictor T angelus non Uictor sed alius Fmg
 ar a chend] .i. in n-a agaid di-a gairm co ndechsad do Uictor. Is e robu anam-chara
 do ocus is é robo aingel coitcend na nGoedel: sicut est Michel Iudeorum ita Uictor
 Seotorum Fmg 47 dofaith] ruc dar conair fa-des ic tudecht do anair F arid'
 ralastar] .i. arrále TFmg + quia misit Uictor angelum ad Patricium inuitandum ad
 se .i. Fmg + cen dul dó do (d'F) Ard-Macha TFmg 48 lassais] .i. ro'lassastar F
 ten] .i. asin TF ten ed T tenid F adgladastar] .i. ro'aicillestar TF 49 asbert]
 .i. Uictor T orddan] .i. do glór ocus t' airechas do Ard-Macha amal no'beth feín
 ann T .i. t'ordan ocus t'airichas do Ard-Macha, do crabud ocus do dearc do Dun F
 Crist] .i. ar a diacht F 50 mos-rega] .i. im-mucha rega dochum nime T ro'
 ratha] .i. doratta duit a Patraic do guide Fmg du gude] .i. cech ní ro'chuingis
 (-chuinchis F) do Dia TFmg doratat duit T 51 ymmon] .i. Audite omnes F
 doroegea] .i. do'raigais F i't biu] .i. i't bethaid F 53 Tassach] .i. cerd
 Patraic; is e toesech dorat cumtach for bachaill Ísu, ocus Rath Cholpthai fri Dún
 anair is i a chell Fmg 54 mos'n'icfed] .i. co Sabull iterum T ille ait, ueniat
 Patricius iterum huc Fmg .i. do Sabull, in tan atrubrad fri Tassach, 'cur non pergis
 cum Patricio?' F nir bu go] quia uenit Patricius iterum co Sabull T 55
 Samaiges] .i. Patraic TF fri] .i. contra F les] .i. cainnle TF occai] .i. ic
 Patraic F 56 bai] .i. rob-bai F sith-laithe] .i. lathe T in sith TF im-maig
 Soile boi so F 57 fechta] .i. factum TF Bethron] .i. nomen montis TFmg
 uel regiae ciuitatis Fmg mac Nuin] .i. Iesu F 58 assoith] .i. ro'suidigestar
 F .i. deus TF Gabon] .i. nomen ciuitatis T adfeit] .i. innises T littri] .i.
 stair libuir Iesu TF 60 ciasu] .i. cia bu trebairrech, cia no'betis tri chutrumma
 na soillse tall inti-so, ni bu ecoir; no cia bu trebairrech .i. ciarbu are treb .i. princeps,
 no ciar'bat mara a treba Fmg ba huisse] ba coru TF éitsecht] .i. fri heblitin
 T fri epiltin F

| | |
|---|--|
| T] Clerich Herenn dollotar son in cetail fo'srolaich, | d' airi <i>Patraic</i> as cech sét; contuil cach úadib for sét. |
| Anim <i>Patraic</i> fri-a chorp aingil Dé i cét-aidche | is iar sethaib ro'scarad; arid-fetis cen anad. |
| 65 In tan conhualai <i>Patraic</i> , is malle connubcabsat | adella in <i>Patraic</i> n-aile; dochum n-Ísu meicc Maire. |
| <i>Patraic</i> cen airde n-úabar, beith i ngéillius meicc Maire, | ba mór do maith ro'menair ba sén gaire i ngenair. |

Genair *Patraic*.

| | | |
|-------------------------------|-----------------------|------------------|
| F] 61 clérích Hérend sét | 62 cetuil rolaic cách | 63 |
| sæthaib | 64 aingeil | 66 connucaibset |
| 68 bith ngéillius sen ngénair | 62 om. <i>Patraic</i> | 67 úabair ménair |

Glossae TF] 61 Herenn] Haec insola .u. uocabula tenet .i. Ériu *ocus* Banba *ocus* Fotla *ocus* Fail *ocus* Elca; *ocus* is as-so doract cach ainm dib fuirri .i. in tan tancatar *meic* Miled a hEspain ille dochum n-Érend; *ocus* in tan doractatar co sliab Mis i Cairigi Luachra, *atocnatar* in sliab lan do enaib fo sciathaib sund corraguib uamon mor ben cucu 7 corrabai F^{mk} dollotar] .i. doludetar F 62 son] .i. sonus TF cetail] .i. in chiuil TF angelorum F fo'srolaich] .i. ro's'failgestar T ro'failgestar .i. do's'rat F in n-a ligu TF sét] .i. for conair immaig F 63 sethaib] .i. iar cesacht mór F ro'scarad] .i. a chorp F 64 cét-aidche] .i. iar n-a epiltin F arid-fetis] .i. ro'erfetsetar, *no* ro'etsetar cum eo F 65 conhualai] .i. ro'elai TF *no* cotail F *Patraic*] .i. mac Calpuirn TF adella] .i. táraill TF P. n-aile] .i. sen-Phatraic TF 66 malle] .i. iss-*ed* ro'gell *Patraic* mac Calpuirn do sen Phatraic TF^{mk} + commad immaille no'regtais dochum nime *ocus* is *ed* inniset co rabai *Patraic* otha T + com(mad) F^{mk} + .xiii. Kl. *April* co .ix. Kl. *Septimber* ar TF^{mk} co dered in cet-mis do fogomur a rath F^{mk} + immaig TF^{mk} + *ocus* aingil T + imme TF^{mk} + oc ernaidiu F^{mk} + sen-Phatraic TF^{mk} + Dicunt alii cumad i Ross-dela in Mag-locha no'betis taissi Sen-*Patraic*; sed uerius est i nGlastimber na nGoedel, .i. cathair i ndesciurt Saxan F^{mk} 67 airde] .i. cen signe F ro'men-air] .i. ro'midair do denaim F 68 géillius] .i. geilsine, im-mui(n)teras F sén] .i. ba sen maith F

[NOTAE.]

T] fol. 15b. *in sup. marg.*

. participet altero peccato et aliud facere q
 vii. disperabilis desperation penitentiae Cain deceptus est et
 Iudas Scarioth laqueo se mactauit . . . id est sera post Daud dicit,
 In inferno autem quis confitebitur tibi?¹ dis penitens conpun-
 gitur id est diuina gratia preueniente ut bonum
 perfecta penitentia agitur primo, de Iohanne dictum
 est, Erat uestimentum eius de pilis camellorum.² Secundo, in corde
 puro ut est cur . . . et h dominus. In tertio, in elimoisinis
 ut Daniel dicit,³ Placeat tibi consilium meum, o rex, et peccata tua
 elimoisinis redime. Quarto, in misericordia ut est, Beati misericordes
 quoniam ipsi misericordiam consequentur.⁴ Quinto, indulgentia ut est,
 Si est d rem seritis.⁵

T] fol. 16 *in sup. marg.*

.i. quot uindictae in lege uetere erant? .u. in lege .u. uindictae erant.
 Prima: lapidatio, ut super Acan unusquisque manus mittebat. Tribus
 causis: primo, ut signum peccati eius maneret; secundo, ne amici eius
 uindicarent; tertio, ne super regem uindicta punitionis eius ueniret.
 Secunda: ignis combustio, ut fili Aron et Core; hoc est [ut] memoria
 peccati eorum maneret. Tertia: gladio ceci, ut Fines meretricem cum
 uiro suo una (secuit ut cito mortem) finirent. Quarta: crux et seruilis
 pena fuit. Quinta: sectio (membrorum, ut Adonibesech a populo
 Israel summatibus manuum et pedum truncatus (est). Quot sunt in
 nouo, ut Hieronymus dicit, Tres uindictae sunt in nouo testamento.
 Prima: crux, exemplo domini consecrata. Inde Andreas consocat
 eam dicens, Salua crux, salua crux, quae de(corem et pulchritudinem)
 de membris domini portasti. Tertia; in carcere trudi .
 quae (dempsit) aeclesiam intus et finis.⁶

¹ Ps. vi. 6.² Mt. iii. 4.³ Dan. iv. 24.⁴ Mt. v. 7.⁵ Cf. *Hibernensis* xiii. 3.⁶ *Ibid.* xxvii. 5, 6.

[NOTA.]

T] foll. 16b and 17 *in sup. marg.*

. . . dia ira est quando non peccantibus irascitur deus . . .
 . . . Ezechiel ad . . . iam non irascar tibi et zelus meus recessit a
 te¹; quem dominus diligit corripit² et reliqua.

Iesus per litteras Grecas, id est iota, eta, sima, nunc scribitur; et
 ideo per aspirationem . h . apud Latinos scribitur pro similitudine
 et eta Grece et h . ha Latine. Sicut nomen Ebreum quod est Iesus;
 sic in Ebreo notatur per tres litteras Ebreicas, ioth, hec, samech, ut
 est Iesus et per similitudinem hec . h . Ehreice ponunt latum .
 h. /. et ro et sima ut Christus ideo per χ, ics,
 apud Latinos pro similitudine χ et scribitur sima
 ut . . . conuertitur Iesus nomen illi Christus uero
 dignitatis uocabulum. Sic hæc nomina coniunxit, id est, Iesus
 Christus, quemadmodum dictus est Abraam patriarcha, Aron sacerdos.

¹ Ezech. xvi. 42.

² Hebr. xii. 6.

[PRAEFATIO IN HYMNUM S. ULTANI.]

T] Brigit bé bith-*maith* : commad he Colum Cille dogneth in n-immun-sa, *ocus* is i n-aimseir *Æda* meicc Ainmirech dorone hé maso é dorone. Iss-e fath a denna : anfud mór tanic do Colum Cille in tan dochoid dar muir co tarlai i coire
 5 Breccan, co ro'ttaig Brigit co tísad féth dó, *ocus* co n-erbairt 'Brigit bé bith-*maith*'. *No*, is Broccan cloen dorone hé, *ocus* is inunn aimser i ndernad *ocus* 'Ni car Brigit'. *No*, is triur do muint(ir) *Brigte* doronai he : dochorar do Roim co roach-tatar Blasantium, co tarla fer do muintir na cathrach doib
 10 immuig, co ro'iarfaig doib 'in rancatar a les oegedacht'; atrubratar-som co rancatar. Ro'sfuc leis iar-sen di-a thaig, co tarla doib scolaige iar n-a thictain o Róim illic, co ro'iarfaig doib, 'can as tancatar *ocus* ced ar a tancatar'; atrubratar-som comid ar oegedacht. "Is pudar sein," ar se, "ar is é bés
 15 ind fir-se marbad a oged"; *ocus* ro'iarfaigset-som sein tria thincosc in scolaige. Tuccad tra neim doib il-linn, co ro'molsat Brigit di-a soerad, *ocus* co ro'chansat 'Brigit bé bith-*maith*.' Atibset in linn cosind neim, *ocus* ni dernai pudar dóib. Tanic tra fer in tige di-a fegad, dús in ro'smarb ind
 20 neim, *ocus* atchondairc eat i mbethaid, *ocus* atchondairc ingen sochraid etarru. Tanic iar-sein isin tech *ocus* ro'boi for iarair na hingene, *ocus* ni'sfuair; *ocus* ro'iarfaig doib 'cid dochoid ind ingen,' *ocus* attrubratar-som 'ni'ss'acatar etir.' Doratad tra cumrech forru-som, co ro'marbtas iar n-a barach mani
 25 foillsigtis in n-ingin. Tanic dana in scolaige cétna chucu iar n-a barach di-a fis, et inuenit eos in uinculis, et interrogauit eos quomodo euaserunt et cur ligati sunt. Responderunt ei et

FL] 1 hé F amsir F Ainmirech F 3 doróne F om. he maso é
 dorone FL is hé fáth F 4 do Cholom F dochuaid F 5
 Breccan F ro'ataig F anfu pro féth F 6 om. bith-*maith* F Broccan
 cloen doronai he F 7 inunn amser F Brigit be F Brigit buadach
 bith L 8 muintir F 10 ro's'fiafraig dibh L les oegedecht
 F 11 om. -som F iar-sein F 12 toighecht L co ro'iarfaig pro
 iar n-a thichtain o F 13 cid F 14 oegedact F sin F is
 he F 16 tucad F -lind F 17 sóerad 18 lind F pudair F
 19 iarum pro tra L dus F 20 atchonnairc F atconnaic L slana
 pro i mbethaid F atchonnairc F 21 ro'bái F 22 hingine F ced
 F 23 om. ind ingen F atrubratar- F ni's'acatar F 24 cuimrech
 F forro- F 25 foillsigtis F -ingein F 26 arnabarach F om.
 eos F 27 euasserunt F om. responderunt ut alii
 dicunt L

T] narrauerunt ei omnia quae eis contigerunt secundum ordinem,
et dixit scolasticus eis, "cantáte ei laudem quam fecistis."
30 Postquam autem illam cantauerunt inter eos sancta Brigita
omnibus illis apparuit. Tunc penituit ille et demisit illos ex
uinculis, et dedit suam sedem in Blasantia Brigitae, uel
Blasantiam totam, ut alii dicunt.

No, is Brenainn dorigine in n-immun-sa : nauigans mare et
35 quaerens terram repromissionis audiuit bestiam aliam claman-
tem et adiurantem uoce humana bestiam aliam conuocantem
et rogantem Brendinum et ceteros omnes sanctos Hiberniae
insolae, excepta Brigita, ne sibi alia bestia noceret ; et nihilo-
minus tamen uim ab alia patientem usque dum rogaret
40 Brigitam, euadentem uero postquam rogaret Brigitam et
nihil mali a persequente patientem, interrogantem ut diceret
alia quae eam persequeretur, "postquam Brigitam adiurasti,
nocere tibi non possum." Postquam uero Brendinus haec
omnia et honorem quem dedit bestia Brigitae prae ceteris, ad-
45 miratus est et Brigitam laudauit dicens 'Brigit be bith-maith.'

Locus ergo mare ; causa ad laudem Brigitae ; tempus uero
Diarmata meic Cerbaill rig Herenn. Tanic dana Brenainn
iar-sein do Chill-dara co Brigit, co fessad cid ar a tarat in
beist in mare onoir do Brigit sech na nóebu archena. O
50 ro'siacht tra Brenainn co Brigit, ro'chuinnig cuicce co tartad
a coibsen, cinnas ro'boi grád Dé aicce. Atrubairt Brigit fri
Brenainn, "tabair, a chlerig, do chobais prius, ocus dobér-sa
iar-sein." Atrubairt Brenainn, "o'nd ló ro'gabusa crabud,
nocho deochadusa dar secht n-immaire cen mo menmain i
55 nDia." "Is maith in chobais," ol Brigit. "Tabair-siu dana,
a chaillech," ar Brenainn, "do chobais." "Dar mac na
hingene," ar sí, "o'nd uair doratusa mo menmain ind, ní

| | | | |
|--|--------------------|----------------------|--------------------------|
| FL] 28 om. ei F | 31 dimisit F | 34 Broenaind F | om. |
| nauigans | usque ad lin. 69 L | 35 aliam bestiam F | 39 |
| alia bestia uim faceret illi pro uim | | patientem F | 42 |
| rogasti pro adiurasti F | 43 Broenaind | pro Brendinus F | Brigitae |
| bestia prae ceteris dedit F | 45 om. et F | 46 igitur pro ergo F | causa |
| autem F | 47 rig Hérend F | Broenaind F | 48 om. iar-sein do |
| Chill-dara L | Cill F | fesad F | 49 beist isin mhuir L |
| ro'siact F | Bróenaind | chucce F | tartad F |
| Brenaind F | choibsen | pro chobais L | 51 acce g. D. F |
| pro atrubairt F | Broenaind F | ro'gabud-sa F | 53 postea pro iar-sein F |
| .iiii. n-immairibh L | 55, 56 coibsen L | 54 deochudus-sa F | tar |
| pro dar L | 57 hingine F | doratus-sa F | 56 Broenaind F |
| | | | dofhitir |

T] thucus ass." "Dar Dia, a chaillech," ar Brenainn, "is coir do biastaib cia doberat onóir duit sechoinne."

60 No, is Ultan Aird-breccan dorigine in n-immun-sa; ar molad inBrigte dorone. Ar ropo do Dail Chonchobair dosom, *ocus* rop ed *dana* do mathair Brigte .i. Brócsech ingen Dall-bronaig. I n-aimseir *immorro* da mac Æda Slanc doronad fóe-sein, ar it e ro-marbsat Suibne mac Colman
65 Móir *for* leth-laim Ultan. I n-Ard-breccan *dana* dorónad.

FL] 58 challech F Broenaind F dar linn *pro* dar Dia L 59
honoir F gia no'berut L 60 -breccain F hunc ymnum F doroine an
ymonn-sa L 61 Brigte doronai F 62 rob F Brócsech F 63
-amseir F 64 dorónad foesin F fesin L it é F Colmain móir F
65 Ultain F -breccain F dno doronad he F *om.* i n-A.-b. *dana* L

[HYMNUS S. ULTANI IN LAUDEM S. BRIGIDAE.]

T] **B**Rigit be bith-maith
 breo orda oiblech,
 do'n'fe do'n bith-laith
 in grian tind taidlech.

5 Ro'n'soera Brigit
 sech drungu demna,
 /ro'roena reunn
 catha cach thedma.

[fol. 17.]

10 Do'rodha innunn
 ar colla císu
 in chroeb co mblathaib
 in mathair Ísu

15 Ind [f]ir-óg inmain
 co n-orddain adbail,
 biam soer cech inbaid
 la'm nóeb do Laignib.

FLX] *tit* X C[olum] c[ille] c[ecinit].

1 bé F 2 bruth *pro* breo FL órda óiblech F 3 -fé FL bhith-
 fhlaith LX 4 grían F 5 -sóera F -særa L -saora X 6 druñgu
 F 7 remond F remhainn L remaind X 8 tedma FL 9 innund F
 indonn L indaind X 10 cissao L 11 an naob co rathaib X 13
 ind fr-óg F an fhir-ógh L 14 -orddon adbil F go n-ordan adhbhuil L
 15 bum saer L cech n-inbaid F gach n-i. L gach inbuidh X

Glossae TF] 1 Brigit] .i. bríg aitt . . . at atque a briga . . . T^{mg} .i.
 breo saigit T^{mg} F^{mg} .i. homines T .i. fir Herend, *no* F breo aigit TF (agit F) .i.
 homines T .i. immeclaigit F *no* brig *no* brig ar (baitte)
 i fertaib *ocus* mirbulib F^{mg} be] .i. ben, ut dicitur bé-bind (be-ind F) .i. ben
 find TF bith-maith] be bith-maith *din* Brigit .i. ben maith tre bithu .i. dogres
 F^{mg} 3 do'n'fe] .i. do'n'-fucca (fucca F) TF^{mg} 4 tind] .i. tentide *no*,
 lainderda T .i. tenntide F taidlech] .i. taitnemech F 6 drungu] .i. sech
 buidne T 7 ro'roena] .i. ro's'roena .i. ro'brisse F 8 tedma] .i. cacha
 dualcha F 9 do'rodha] .i. ro'dibda TF 10 colla] .i. cisa (cissu F) ar
 colla TF císu] .i. peccata T .i. pecta F 11 blathaib] co sualchaib (sualchib
 F) TF 13 fir-óg] casta et uirgo corpore et spiritu fuit T^{mg} *pro* Deo TF in-
 main] .i. linne TF *no*, la cach T 14 orddain] .i. co n-ord anai, *no* co n- F ord
 an TF adbail] .i. attad bil F ada .i. fas T ada .i. coir F bil .i. inill TF .i. is ada
 corop inill ordan *ocus* erechas noeb-Brigle dogrés T *co* n-ordun adbil *din* Brigit .i. *co*
 n-ordun as choir do bith co inill .i. co martanach F

T] Leth-cholba flatha
la Patraic prímda ;
in tlacht uas lig[d]aib
20 ind rigan rí[d]a.

Robbet iar sinit
ar cuirp hic-cilicc ;
di-a rath ro'n'broena,
ro'n'soera Brigit.
25 Brigit bé

Brigtæ per laudem Christum precamur
ut nos celeste regnum habere mereamur. Amen.

FLX] 18 Patraic primdu F 19 lígaib F os lighdhaib X 20
rígan rígdá F ríghan ríghdha LX 21 ro'm'bend X 22 i cilic F
24 -sóera 25 b pro bé F 27 om. habere F
Pro vv. 26, 27 X habet. Sancta Brigita uirgo sacratissima in Christo
domino fuit fidelissima &c.

Glossæ TF] 17 leth-cholba] .i. Brigit TF amal bíte da cholba i ndomun, sic
Brigit *ocus* Patraic i nHerenn T^mg eregdai. ar mar bad colba ic roind
taige, sic ro'roin Brigit *ocus* Patraic flathius Herend inter se *comid* hi as cen[d] do
mnaib Erend, Patraic *imnorró* as chend d' [f]eraib F flatha] .i. flathemnasa TF
Herenn T Erend F 18 Patraic] .i. cend do feraib Herenn Patraic, cend do
mnaib Herenn Brigit T 19 lígaib] .i. ua[s] socraidib T .i. *din* Brigit .i. is etach
do[roi]sce cach n-etach socraid hi F 21 sinit] .i. set sin TF .i. iar sentaid F
22 cilicc] .i. i (hi F) pennait TF quia cilicium nomen uestis quae fit de finnaib
gabur *no* chamaill T quia cilicium uestis penitentium est *ocus* is do findfud gobair *no*
camaill doniter F

[PRAEFATIO IN HYMNUM S. BROCCANI.]

T] Locus huius ymni Sliab Bladma, *no* Cluain mór Móedóc ;
 perso Broccan cloen ; tempus Lugdach *meic* Loegaire rí
 Herenn *ocus* Ailella mac Dunlange rí Lagen ; causa .i.
 Ultan Aird-breccain a aite do'rothlaig fair co rinnised ferta
 5 *Brigte* trea chumbair mbriathair cuibdius fileta, ar is e Ultan
 ro'chomthinoil ferta *Brigte* ule.

F] 1 chluain Moedóc 2 Broccán *meic* Lugdach 3 Herend
meic Dunlaing 4 -breccain ro'innised 5 b . . . mar briathra
 filita is *side* 6 uile do

[HYMNUS S. BROCCANI IN LAUDEM S. BRIGIDAE.]

T] NÍ car Brigit buadach bith,
 siasair suide eoin i n-ailt,
 contuil cotlud cimmeda
 ind nóib ar écnaire am-maicc.

5 Ní mor n-ecnaig etaide
 trínóit co nhuasail hiris
 Brigit mathair mo rurech,
 nime flatha ferr cinis.

10 Nir'bu ecnairec nir'bu elc,
 ní bu cair ban-chath brigach,
 ní bu naithir béimnech brecc,
 ní rir *macc* De ar díbad.

F] 1 Ní cair 4 noeb 6 trinoit *n*-uasal 7 ruirech 10
 pu char brigach 11 naithir béimnech

Glossae TF] 1 car] .i. ní ro'char TF Brigit] .i. breo'saigit TF buadach]
 .i. in bonis operibus T bith] .i. in bith TF 2 siasair] .i. ro'saidestar TF
 eoin] .i. auis, uel Iohannis T .i. auis *no* Eoin .i. in uirginitate *F^{mg}* ailt] ingen
 ait *no* F .i. in altitudine TF 4 maicc] .i. Crist T 5 mor] .i. ní bu assa (asa
 F) TF ecnaig] .i. a hécnach TF 6 hiris] .i. iss-i T inti F ro'hóí *co* *n*-iris
 uasal (uasail F) na trinoite occai TF 7 rurech] .i. mo ro'ríg T 8 cinis] .i. is ferr
 ro'genair T 9 ecnaire] .i. ní (nir F) bu écnaighthid .i. ní dénad écnach neich
 TF elc] .i. ní bu olc T nir bo *no* nibu elcnide *no* ní bu emilt F 10 chair]
 .i. ní ro'charastar cath (na mban) mbronach T 12 rir] .i. ní ro'recc (*rec* F)
 TF díbad] .i. ar indbas de daide T

T] Ni pu *for* seotu santach,
 érnais cen neim cen mathim,
 15 nirbu chalad cessachtach,
 ni cair in domuin cathim.

Nirbu fri óigthiu acher,
 cain-bai fri lobru truagu ;
 20 *for* maig arutacht cathir
 dollaid ro'n'snade sluagu.

Nirbu airgech airslébe,
 genais *for* medon maige
 amra arad do thuathaib
 do ascnam flatha *maic* Maire.

25 Amra samud sanct-Brigte,
 amra Plea conhualai,
 ba hoen im *Crist* co ngaba
 dal as chomtig fri dama.

| | | | | | |
|-------------|--------------|-----------------|---------|----------|----------|
| F] | 13 bu seutu | 14 erneis | 15 'bo | 16 domun | 17 ni bo |
| 18 -bói | 19 arautacht | 21 ni bu argech | eirlébe | 23 árad | |
| 24 d'ascnam | 25 sámud | 26 conhuála | 28 dál | comtig | dáma |

Glossae TF] 13 seotu] .i. nir'bo (bu F) santach fri seutu TF 14 ernais]
 .i. ro'ernastar T ro'ernistar F neim] .i. cen imdergad TF. 15 calad]
 .i. nir'bu (bo F) gand TF 16 cair] .i. ni ro'char TF in domun . . . T
 cathim] .i. caithem (catim F) in domuin di fein TF quidem F 17 acher]
 .i. fergach *no* feochur T ferschach fechuir *no* acer .i. ac hir .i. ira F 18 bai]
 .i. cain no'bii(d) T truagu] .i. airchisecht na lob(ar) truag T 19
 maig] .i. Laigen T arutacht] .i. ro'chumtaig TF cathir] .i. Cell-dara T
 20 dollaid] .i. de TF ro'n'snade] .i. Brigit, *no* ciuitas TF 22 genais] .i.
 gniis bonum T 23 amra] .i. in chathir, *no* Brigit (i. Brigit F) TF 24
 ascnam] .i. do athascnam TF 25 amra] .i. bona TF sanct] .i. a sancto
 TF 26 Plea] .i. Bl(asantia) .i. cathir sen fil do Brigit in Italia; *no* Plea,
 cathir fil do Brigit *for* Muir Icht, *ocus* is e a hord side fil ic muintir Brigitte. Et sic
 factum est id .i. Brigit ro'foid mor'feisiur uadi cor-Roim do foglaim uird Petair *ocus*
 Poil, ar na ro'comleced di fein o Dia a techt. In tan do'roachtatar co Brigit, ni
 ro'mar oen-focul occu di-a n-urd. "Ro'fitir mac na hingene," ar Brigit, "ni mor
 uar tarba, cid mor *for* sæthar." Misit iterum alics .uii. uiros; similiter contigit eis
 quam primis et tunc misit alics .uii. uiros *ocus* a mac dall-se leo, ar cach ni no'chluned
 sede, ba mebuir leis fo-cetoir. In tan tra ro'ssiactatar co Muir Ict, tanic anfid doib
 fair cor-ralsat sis anchoram; ro'lend ar bend-chopur in derthaige, co ro'lasat crand-
 chor inter se im techt sis, conid do'n dull do'rala tect sis. Et exiuit et absoluit ille
 anchoram et stetit and-sein co cend nbladine ic foglaim ind uird, co do'ruachtatar in
 fialach aile cucai anair, co tarla anfid mór doib beus isin bale cétna; co ro'lasat
 anchoram sis adhuc co tanic in mac dall leo anis co n-urd celebratha illius eclesie secum
 ad se; *ocus* tuc leis clocc anis cucu, *ocus* e clocc in *maic* daill indiu in clocc sein ic
 muintir Brigitte; *ocus* is e ord fil occu in t-ord tuc in dall leis o Plea F^m conhualai]
 .i. ro'ealai] .i. as a hord ro'cain-bui co brig T .i. ico a nual F 27 gaba] .i. ba im
Crist a oenur ro'bói ag-gabud TF *no* co ro'gabastar T .i. co n'erbailt F 28 dama]
 .i. as gnathach fri hegeda (hoegidu F) TF, *no* ba menic a dal-si fri truagu T

T] Fo-uair congab Mac caille
 30 caille os chinn sanct-Brigte ;
 /ba menn inn-a himthechtaib, [fol. 17b.
 for nim ro'chloss a hitge

35 Dia, no'd'guidiu fri cech tress,
 nach mod ro'sasad mo beoil,
 domnu murib, mó turim,
 triar óen-fer, amru sceoil !

F] 29 -huair om. congab 30 calle uas chind 31 mend 32
 ro'clos a itge 33 tres 34 ro'sasad 35 moo 36 -fer

Glossae TF] 29 fo-] .i. maith in-sen (sen F) TF fohuair] .i. in tan ro'po ail do Brigit grad n-athrige do thabairt fuirri, luid tra co Cruachan Bri Ele i nUib Failge, o ro'chuala epscop Mél do bith and ocus mor-feisiur challech immalle fria ; ocus in tan rancatar, ni rabai in t-epscof ar a ciund acht dochuaid i crich Ua Neil fo-thuaith. Luid si diu iarnabarách ocus Mac caille d'eolus rempe dar Moin Faichnig fo-tuaith, ocus dorigne Dia corbo mag min-scótach in móin. O rancatar tra i comfocraib cosin baile ir-rabi epscop Mél, asbert Brigit fri Mac caille, go ro'sudiged calle dar a cend, ar na digsed cen fial dar a cend cosna cleircib, ocus comad e-sen caille forathmentar. Iar riachtain di-si dana issin tech ir-rabai epscop Mel, ro'las colum tentide ass-a cind co clethe na hecailse. Atcondaic tra epscop Mél sen, ocus ro'iarfaig, "caiche na caillecha?" ar se. Asbert Mac caille fris, "is hí sen," ar se, "in caillech airdic a Laignib, co Brigit." "Mocen di," ol epscop Mel ; "is me-se do's'rairgert in tan bóí i mbroind am-mathar," ar se, -i. fecht dochuaid epscop Mél do tig Dubthaig ; atcondaic setig fo brón, ro'iarfaig, "ced das in ben maith?" ar se ; "ata lim-sa adbar," ar si, "ar is tochu la Dubhach in chumal-sen fil ic indlat duib-si annas me-se" ; "is deithbír duit-siu ón," ar epscop Mél, "ar fogenaid do sil-su do sil na cumaille."—"Cid di-a tancatar na caillecha ille?" ar epscop Mél. "Do thabairt grad aithrige," ar Mac caille. "Dober-sa on," ar epscop Mél. Iar-sein tra ro'eirlegait grada fuirri, ocus is grad epscuip do'rala do epscop Mél do thabairt for Brigit, ciarbo grad athrige nama rop ail di-sí féin ; ocus is and-sein ro'choingab Mac caille caille uas cind Brigitte, ut ferunt periti ; ocus is do-sen dliges comarba Brigitte dogres grad n-epsuip fuirri ocus honoir epscuip. Cein ro'bas ic erlegind grad fuirri-se, is amlaid ro'boi, ocus coss na haltore 'n-a laim ; ocus ro'losethe sect n-ecailse for in chois-sein ocus ni ro'loseth hi and. Dicunt alii commad i Feraib Telech no'beth ind eclas i tarla grada for Brigit ; no is i n-Ardachud epscuip Mél ata, ut alii dicunt. Iar-sen tra ro'pridchai epscop Mél. uiiii. mbiate euangelii doib a n-octor caillech, iar ndul doib ule fo gradaib, ocus do'raiga cach ai dib a biait : do'raiga dana Brigit biait na trocare. Is and asbert, na tomelad biad cen (fer graid) di reime dogres, ocus Nait Fraig robo fer legind di-si o-sen immach dogres, ocus do feraib Turbi do-side F^{rog} congab] .i. ro'chongaib T Mac caille] .i. mc mathair side do epscop Mél, ocus is é side ro'sén caille for cenn mBrigte. Mac caille ro'sgaib in caille (os a) ciund cein ro'boi Mél oc sénad inna caille T 31 menn] .i. ba follus TF 33 no'd'guidiu] .i. no't'guidim T no'd'guidim F 34 mod] .i. cech mod T nad mod F ro'sasad] .i. ro'seset T ro'seset F 35 domnu] .i. fudumnu (fodumna F) quam mare TF turim] .i. quam potest homo eum narrare T 36 amru sceoil] .i. adamra scelaib uait side ui. bliadna ro'boi Coemgen inn-a sessam i Glind Da Locha acht clar foi nama, ocus se cen chotlud frisin re sin ut ferunt, inn-a cros-figill co ndernsat na heoin an nitu .i. n-a glacaib ut ferunt F^{rog}

7] Fuacru do'n cath Coemgen cloth
 snechta tria sín luades gæth,
 i nGlinn da loch cesta croch
 40 con'idn'arlaid síth iar saith.

Ni bu sanct-Brigit suanach,
 ni bu huarach im seirc Dé,
 sech ni chiuir ni cossena
 ind nóeb díbad bethath che

45 A ndorigenai in rí
 do fertaib ar sancht-Brigti
 ma dorontai ar dune,
 cairm i cuala cluas nach bi ?

| | | | | |
|----------|--------------|-----------------|--------------|-----------------|
| F] | 37 fo a chrú | 38 snechta | 39 nGlinn dá | 40 sáeth |
| 41 sanct | suanach | 42 uarach | 43 hosena | 44 díbad bethad |
| cé | 46 sanct | 47 ar ní dernta | duni | 48 cairm bí |

Glossae TF] 37 cath] .i. do'n struith T do'n chad .i. do'n truith ; . . . dictus
 est cadus, *ocus* cad uaid-side F^{ms} .i. Coemgen ingen *no* a gin .i. a dreach, *no* maith a
 erlabra F Coemgen] no'thercanad Brigit do Chóemgen chaith airdirc conid-
 luaithfed gæth tre snechta *ocus* tre sin fo'n chro i nGlinn Da Locha ; ar is *ed* innister,
 co ra'bai Coemgend co cenn .uiii. bliadan inn-a sessam cen chotlud, *ocus* cró a chubath
 féin imbi i n-arda, (n)o comad athrec tantum, (n)o feib ro'bai Coemgen (f)o'n chró
 cen chotlud, sic (n)i rabai sanct-Brigit suanach T^{ms} cloth] .i. clothach .i. airdirc
 TF^{ms} 38 luades gæth] .i. ro'luadestar in gaeth se nechto tre sin do tothacht
 iarcomaire sen ar is medon na dulect dobertha ante quod non additur in fine F^{ms}
 39 da loch] .i. da locha F 40 'arlaid] .i. co ro'airlestar T co n-airtnig F saith]
 .i. ar ngalur *no* T iar sæthur TF 41 suanach] sic sancta Brigida fuit sicut
 Coemgen .i. cotultach F 42 huarach] .i. ní bí (bu F) iar n-úaraib no'bid TF^{ms}
ocus tan æle nad bid F^{ms} serc Dé occi T acce serc Dæ F^{ms} sed semper habebat TF^{ms}
et a nam. post. .i. ní hi n-uairib sercc De aice *acht* dogr's F 43 chiuir] .i. ní
 ro'chren TF cossena] .i. ní ro'chosnastar TF díbad] .i. indbas T 44 che]
 .i. in domuin chentar T .i. centarach F 46 fertaib] .i. cenn-adart (cen a. F) fe
 na fertaib in-so (so F) sis TF 48 cairm] .i. ubi T .i. cid cairm .i. ubi F

T] Cetna thogairt di-a foided
50 la cet-im hi fenamain,
ni's gaib do rath a hóeged,
ni's dígaib al-lenamain.

al-lucht saille iar-suidiu,
fescor,—ba hard in coscur,—
55 sech ba sathech in cu de,
ni bu bronach in toscur.

F] 50 cét-eim 51 'geib 53 luct salle 54 fescur
a *pro* in 55 sáthech

Glossae TF] 50 fenamain] .i. fén do'uc a ban-tigerna cuci do'nd arge ar chend imbi
TF^{mg} fect tanic in t-ánel go *Brigit*, co ro's'foid do fuaslucud a mathar ro'boi *ico'nd*
druid .i. mac Midrui es-side. Do Chonnachtaib a mathair side, *ocus* do feraib Muman
a athair, *ocus* im-Maig Fenamna i n-(. . . tuib)-cliach ro'boi side ind inbaid-sin. In
tan *dana* ro'siact *Brigit* corrici sen, is and ro'bai a mathair ing-galur sula *ico'nd* inis, *co*
ndeochad-si *ocus* ara in druid le dochom am-mathar cor-ragaib si in cucnecht d'a hes,
ocus co ndenad deirc moir de'nd airliud; *ocus* ro'chuala in drui sen. Luid in t-ara
di-a thig, "Cinnas," ar in drui, "atathar *ico'nd* inis?" "Am budech-sa cetus," ar
in t-ara, "*ocus* at remra na loeg, *ocus* it buidig na hoegid." *Ocus* robo olc lasin
druid *ocus* la mnai in dearc do denam do *Brigit*, co tancatar *ocus* rusc mor leo do
gabail etma *for Brigit*, *ocus* di-a doerad iar-seim mani hetar im imda acce. *Ocus*
ni rabe *immorro* acce-se *acht* torud col-leith, co raigaib-se in rand-sa :

mo cule-se
cule Fiadat find,
cule ro'bennach mo rí,
cule con-ni ind.

Et dixit iterum :

ti mac Maire mo chara
do benna (chad mo chule),
flaith in domain co immel :
ro'be immed la sude.

Et dixit tertio :

am-mo ruri-se,
connic na hule-se,
bennach, a De, nuall cen geiss
do't laim deis in cule-sa.

Ro'raind in torod 'se sub numero trinitatis; le[th]-torud tra tuic-si asin
chulid. "Is maith," ar ben in druid, "do línad ruisc moir ind-sen." "Línad-si
for rusc," ar *Brigit*, "*ocus do'bra* Dia ní ind" . . . sen in driu *ocus* a ben F^{mg}
51 rath] .i. do biathad bocht T 52 lenamain] .i. in lenamain tucsat oegid
fuirri T 54 hard] .i. ba mor T coscur] .i. in mírbail T 56 toscur]
.i. in t-óegi .i. in toscur da, *no* in tuata, *no* in cugud, *no* in (i F) gnim
dorigne Brigit oc tabairt in biid do (don F) choin TF^{mg}

T] Lathe buana dí mad-bocht,
ni fríth locht ann la'm chraibdig ;
ba tair coidchi inn-a gort,
60 fo'n bith ferais anmich.

Epscoip do'da'ascansat,
nir'bo diuir in gabud dí
main-bad fororaid in rí
blegon inna mbo fa thri.

F] 57 lathi di 58 fríth and crábdig 59 batar caidchi
na 60 mbith anbig 61 'ascansat 62 nirbu diur 63
man- forair

Glossae TF] 57 lathe] lathe i 'tír na bennact' ic Airiud Boinne i toeb Cluana
Iraird doronad in firt-sa, *no* ic Domnuch Mor i toeb Cille-dara .i. flechud in cach
inud *ocus* turad i ngort Brigte F^{ms} mad-bocht] .i. maith ro'boinged T mad-
bocht] .i. maith ro'boinged, ut quidam poeta dixit :

do barga o fotira foss nui
dia na s'tabra d'oegedaib
mad-bocht di-a chuslind chu.

alaile:

nocho tabrad do duine
ni mad coire ract
dia buain in maith seis dia fune F^{ms}.

58 chraibdig] .i. la Brigit TF^{ms} 59 tair] .i. ba terad T ba toerad chaidche F^{ms}
60 anmich] .i. snigi an T flechud mor F^{ms} 61 epscoip] .i. .iii. n-epscoip
tancatar co Brigit a Huib Briuin Chualand o Thelaig na n-Epscoip sainrud co Cill-dara,
cor-ro'iarfaig Brigit di-a coic .i. do Blathnait, 'in raba biad acci?' Illa dixit, 'non.'
Ocus ro'boi imloscud la Brigit an-i hi-sen .i. gen biad occi illis ; con n-erbairt in
t-aingel fri Blathnait, co tucad na bu co Loch Lemnacta fri Cill-dara a-tuaith di-a
mblegon, co ro'bligte fo-di reme. Tuctha diw na bai ocus ro'bligtea, ce ndeochaid in
loim dar na lestraib *ocus* no'linfates cid lestru Lagen ule ; dobertais chuccu ; et unde
stagnum nomen accepit F^{ms} 'ascansat] .i. ro'athascansatar T ro'athascnastar F
62 diuir] .i. ni bu bec, *no* F ni bu dereoil TF 63 fororaid] .i. mani TF fortach-
taiged T furet F

T]

Argairt lathe ánbige
coercha for medón réde,
scarais iarum a forbrat
i taig for deslem gréne.

70

In macc amnas ro'das'gaid
Brigta ar écnairc ar-ríg,
dobert secht multu úade,
a tret ní's'dígaib al-lín.

F] 66 caircha
Brigte

71 húade

68 desleind
72 trét

69 ro'd'ascaid

70

Glossae TF] 65 argairt] ro-ingair TF .i. bóí Brenaind .iiii. bliadna for muir oc iarrair Tire Tarngere. Boi beist ico a lenamain frisin re-sin i ndiaid in churaig. Fecth and tanic beist aile cucu di-a marbad, co ro'attaig in beist Brenaind *ocus* noebu Erend olchena frisin beist ole, *ocus* ni ro's'anact co ro'attaig Brigit; co n-erbairt Brenaind iar-sen, na biad ní fod siriu for muir, no co fessad cid ar a ndernad ar Brigit in firt-sa sech cach. Tanic iarum Brenaind for set do soegid Brigitte, *ocus* ro'foillsiged do Brigit an-sen. Is and ro'bói Brigit an tan-sen ic ingaire cairch i Cuirriuch Liphe, co ndeochaid in comdail Brenaind co Domnach Mor fri Cill aniar; co ro'bennach cach dib di-a chele. Ic licc Brenaind lo iar-sen isin tes focetoir Brigit a cocholl fluich forsna goo gréne *ocus* stetit forru. Atrubairt Brenaind fria fri-a gilla a chochull do chur forru, co torchair dib fa-di: focetoir Brenaind fein in tres fect co feirg, *ocus* tarrasair forru tunc. Ro'iarfaig Brigit di-a coic, 'cia met ro'boi occa do biud?' Atbert side, 'na rabai occa acht óen octmad grain eorna.' Rucad iarum do muliund Ratha Cathair fil for Cil-dara aniar fa-di, *ocus* foremthes a bleith and, ar is and do'rala Elill mac Dunlaing ri Lagen ind inbaid-sin .i. ic Rath Cathair. Dochuaid dana timthirid Brigitte in tres fect, co ro'lad il-linne in mulind co n-a bulc, conid iar-sen dorat Brigit brethir for Raith Cathair co na be de na tente na doene inti co brath; *ocus* co ndeochaid in mulend ule fo'n talmáin. Tuc tra timthirid Brigitte a bolc asin linne *ocus* a leth aile do mein bracha, co ndernad fied de-sen do Brenaind *ocus* do Brigit *ocus* di-a muintir, co rabatar .xxx. lathe ic tomait na fiede-sen simul; *ocus* co tarait cach dib a chobais di-a cele. Asbert Brenaind ar thus, 'na deochaid rium o ro'gab crabud dar .uii. n-immaire een a menmain i nDia.' "Is maith," ol Brigit, "Deo gratias ago." Asbert immorro Brigit, a menmain i nDia, na tue ass etir. Adamraigid Brenaind in ni-sen. "bud fir din," ol Brenaind, "cia no'derscaigthe-su dinne a cach leth." Sic narravit ei omnia quae in mare a bestiis audiuit, *ocus* doronsat iar-sen F^{ms} lathe] .i. il-ló T ánbige] .i. flechuid moir T flechud mor F 66 réde] .i. im-Maig Life (liphe F) TF 67 scarais] .i. scaileis T scailis F iarum] .i. iar-sein F forbrat] .i. a cocholl TF no scipetach uachtarach archena F 68 deslem] .i. for desred .i. forsna gó gréne ro'bátar (i n-ja laim deis T for deis les, no for deis F 69 macc] .i. in meirlech (merlech F) tanic co Brigit TF in mac amnas] ic Raith Derthaige .i. n-Hub Failge doronad in firt-sa .i. tanic merlech co Brigit fo .iiii., co mbered molt cech uare uadi do chairchaib mná Dubthaige, co ro'atherad for Brigit; co n-erbairt Brigit, "fegait-se for caircha, dus in marat ule"; ro'fegsat iarum .i. Dubthach *ocus* a ben, *ocus* fuaratar eat ule i comlane een esbaid neich F^{ms} ro'das'gaid] .i. ro'gudestar T .i. ro'gudestar F 70 rig] .i. ar in rig i tai (ta F) ecnarcus TF (tab)air ní do na (cair)chaib (d)am-sa, ol se T tabair dam ní do na cairchaib ol se F 71 dobert] .i. ruc T roc tis F

- T] Is da'm sous m'atchous
a ndorigenai do maith :
75 amra dí in fothrugud
senta impe ba derg-laid.
- Senais in caillig comail,
ba slan cen neim cen galar.
ba mó amru arailiu,
80 dí'n chloich dorigne saland.
- Ni ruirmiu ni airmiu
a ndorigenai ind nóeb-duil :
bennachais in clar-ainech
comdar *forreil* a dí suil.
- 85 Ingen amlabar dobert
Brigta, ba hóen a amra,
/ni luid al-laim ass al-laim
comtar *forreil* a comlabra. [fol. 18.

F] 73 dom 74 ndorigénai 77 comail 79 mo amro
80 don 81 rumo airmo 84 comtar súil 86 Brigtae *om.* a
87 a láim as a láim 88 réil ac-c.

Glossae TF] 73 sous] .i. is do'm dán TF .i. is do'm filidecht F atchous] .i. mad di-a n-innisiur (inisiur F) TF 75 amra] .i. maith TF^{mc} + i Cill-dara doronad in firt-sa .i. dune trúag di-a ro'dlect ri Lagen lind, *ocus* ni rabai adbar a denma, . . . tanic co *Brigit*. Is and ro'boi *Brigit* i fothrucud ar a cind, co ro'attaig in duine truag-sin hi-side mise co ro'cobrad e, co ro'sen *Brigit* iar-sen in fothrucud ir-rabai, co nderna nua-lind de, *ocus* co tardad do'n dune iar-sen *ocus* co taraid side do'nd rig F^{mc} fothrugud] .i. ir-raba sí fein T 76 senta] .i. bennachais .i. ro'senastar TF laid] .i. ba lind derg (derc F) .i. ba flaith derg (derc F) TF^{mc} 77 senais] .i. ro'senastar F^{mc} comail] .i. comallaig T comailig F^{mc} 78 galar] caillech ir-rabai comaille, do'deochaid co *Brigit* *ocus* ro's'ic T caillech ro'boi i Cluain Moiscna *ocus* comaille inti, co tarla *Brigit* dochum na cille, co tanic iar-sen co *Brigit* *ocus* corbo glan iarum F 79 mó] .i. ba mo-de in t-amra firt aile do denam F 80 saland] i Cuirriuch Liphí doronad in firt-so .i. fer tanic sech *Brigit* *ocus* saland *for* a muin, co n-erbairt *Brigit* ris, "cid fil fort?" "Clocha," ol se. "Bid ed," ol *Brigit*: ro'comallad amlaid-sen; tic ille q. tanic *dana* iterum sech *Brigit*, et illa dixit ei, "cid fil *for*'t muin?" "Saland," cl se. "Bid ed," ol *Brigit*; *ocus* ro'firad amlaid F^{mc} 81 ruirmiu] .i. ni ro'airmius T .i. ni etaim a thurim F airmiu] .i. ni etaim a rim TF *no* ni airmim F cecha (cech in F) dernai (derna F) do fertaib TF 82 noeb-duil] .i. *Brigit* T .i. in duil nóeb F 83 bennachais] .i. in clar-ainech .i. ro'bennach; i Cluain Chorcaige i n-Uib Failge doronad in firt-sa .i. clam tucad co *Brigit*, co n-erbairt fris, in tom luachra ro'boi inn-a [f]arrad do thabairt asind inud ir-rabai; co tuc ass *dana*, co tanic topur *usci* assind inud-sin, cor-ro'broen fo'agid corbo (slan) F^{mc} 85 ingen amlabar] .i. i Cluain dorigned in firt-sa: ingen amlabor tucad co *Brigit* cor-ragaib *Brigit* laim na hingine inn-a laim, *ocus* ni ro'leic side lam na hingine ass-a laim corbo *folus* a herlabra F^{mc} 96 hóen] .i. do fertaib *Brigit* T

- T] Amra tinne senastar,
90 ba nert Dé ro'd'glinnestar,
ro'bói mí lán lasin coin,
in cú nocon millestar.
- Ba mo amru arailiu,
mír do'tlucestar d'nd lucht,
95 ní coill dath am-maforta,
brothach focres inn-a hucht.
- In clam ro'gaid ailgais dí,
ba maith conid'rualaid dó ;
senais forglu inna loeg,
100 carais forglu inna mbo.
- Reraig iarum a carpat
fo-tuaith do Bri Cobthaig Coil,
in loeg lia clam i carput,
in bó i ndiaid ind lóig.

| | | |
|---------------------------|------------------------------------|---------------|
| F] 90 ro'do'gl. | 91 lan scoin <i>pro</i> lasin coin | 92 nicon |
| 94 do'tlucestar don lucht | 95 a mafarta | 96 huct |
| ailges dí | 99 forclu na lóeg | 100 forclu na |
| 102 -thuid Brig | 103 al-lóeg | 104 al-lóeg |
| | | 97 gade |
| | | 101 charpat |

Glossae TF] 89 tinne] .i. saille T sénastar] .i. Brigit F amra] .i. tinne
saile tucad di-si i n-edbairt i Cill Finnend doronad so, *co narbo cumain*
li-a muintir-si i Cill-dara, co rabai and-sein cu cend mis *ocus* cu ic a
comét, sech ní ro'leic do anmanna aele corpud *ocus* ni ro' amal ro'caith
a haid . . . cetna F^{mg} 90 ro'd'glinnestar] .i. ro'glinnig *ocus* ro'chomet in
n-asill T. i. ro'glinnigeststar F 93 mo] .i. ba mo-de in t-amra aile fris F
94 do'tlucestar] .i. ro'thóthlaigeststar ('toth. F) TF mir] .i. ro'bói isin chore T
.i. dune truag ro'cuinnig mir for Brigit, ro'boi isin core, *ocus* nirbo bruthe in biad
and eter, co ro'chuinnig se for lucht . . . rca seire echor do'nrmir fris in dune, co
tarla i n-uct Brigitte, *ocus* ni ro'(choill) a etach sen F^{mg} 95 maforta] .i. 'n-othad
.i. a edach sen, ondí as mafortis .i. cop-chaille TF^{mg} .i. breit bis dar i
Cill doronad in fert-sa bec sic F^{mg} 96 brothach] .i. te TF focres]
.i. ro'laad TF inn-a uct .i. i n-uct Brigitte F hucht] .i. Brigitte T 97 in
clam] combad clam Patraic, tanic co i chind bo *ocus* ni ro'gaib *acht* in bo ba ferr i
n-inis Brigitte . . . in loeg sen co ro'bennach Brigit in loeg rob ferr isin
buale, co ro'char in bo iar-sin F^{mg} ro'gaid] .i. ro'guid TF a ailgais F
ailgais] .i. a itge F 98 'rualaid] .i. co ro'ernestar ('ernastar F) TF 99
senais] .i. ro'senastar F forglu] .i. togu T 100 carais] .i. ro'charastar in
loeg togamail (togu F) na mbo TF 101 reraig] .i. ro'raith .i. ro'leic a rith dó
do Bri T .i. Nadfraich fer-legind Brigitte . . . berad-si nar . . . uair nad rabi in
tir . . . i-fos, co tarta a baile corrici . . . o ro'attaig . . Brigit im lecad . . . ass,
ocus ro'leced-som ind iar-sen; ro'cuinnig-seom do Brigit . . . do'ratad do *acht*
. ico'n loeg; ro'chintig Brigit loeg . . . na gebad . . .
. cid dar Erind dechsad F^{mg}
102 B. C. Coil] .i. proprium nomen loci i mBregaib T bo ri Breg Cobtach Coel;
Nat-fraich *dana* is e ropo inthusid in charpait tunc F^{mg}

- T] In daim do'da'ascansat,
fó leó ro'das'cload nech,
friú conuccaib in doub,
matain tancatar a tech.
- 110 Scarais a hech cenn a bréit
in tan do'rertatar fo fán,
ni bu leith-ísel in mám
mac Dé ro'reraig in ríg-laim.
- 115 Tathich torc allaid a trét
fo-thuaith do'sephain a n'os,
senais Brigit fri-a bachaill,
li-a mucca gabais foss.
- Mug-art mucc meth di dobreth
dar Mag Fea, ba amra,
tafnetar coin alta dí
120 co mbái i n-Uachtur Gabra.

F] 105 'ascansat 106 'dos' 107 conuccaib dob 108 matan
109 cend brét 110 do'rethetar fo'n 111 leth-ísel 112
fororaid rig-láim 113 tathig 114 -thuaid 'sefain 115 lia
pro fria 116 fos 119 tafnetar 120 mboi uactur

Glossae TF] 105 in daim] .i. cara tanic co Brigit ca. ad Mor a Cuirriuch
Liphe, *ocus* duthracht lais di, co ro'nasta Brigit occai inn aideche-sein, co tallad a
. . . ech di-a es, *ocus* co rucad co habaind Liphe, *ocus* co n-eracht friú ind aband co
tartsatar na meirig a n-etaige for adarcha na ndam oc tec doib tairse. Tecait in daim
uadib for culu di-a tig *ocus* tiagait dana do Cill-dara co Brigit *ocus* etaige na merlech
leo co Brigit F^{mg} 'ascansat] .i. ro'athascansatar TF 106 fo] .i. maith TF
ro'das'cload] .i. ro's'cloised F 107 conuccaib] .i. tuargaib T tuarcaib F
doub] .i. ind aband TF 108 a tech] .i. Cell-dara T 109 bréit] .i.
fo breit bis fo bragait ind eich TF scarais] .i. oc Ri Cuind doronad-so eter Forraig
Rath *ocus* Cill Culind; ro'bai Brigit . . . Nad-fraich i n-oen charput . .
. . . doib ann . . . do Chill-dara; pridchais in tan-sen
doib Nad-fraich brethir De, *ocus* lecid uaid na . . . in da ro'ech
a bragait . . . co mbai ic ithi feoir iat . . . re co n-acca
. Ailill mac Dunlaing ri Lagen ani-sein . is e . . do Mastein . . . tarat
. . a bragait . . cugna . . co n-erbairt Brigit ar in n-umaloit, bid duit
rige Lagen co Brath *ocus* o't chinuid i diaid F^{mg} 110 do'rertatar] .i. ro'reithse-
tar T ro'reitsetar F 112 ro-reraig] .i. ro'foirestar T ro'fúsetar no ro'forta(cht)-
setar F -laim] .i. lám rig Lagen T 113 tathig] .i. torc allaid ro'boi i
n-alaille caillid fri Cill-dara a-tuaid, con-na leced mucca aile cucai *ocus* ro'sen Brigit
co n-a bachaill in caille ic Ros na Ferta i Cill-dara fri Cloc-thech a-tuait, corbo
chunnamain friú iar-sein; ro'bo e robo tosech doib dogres F^{mg} 114 do'sephain]
.i. ro'thoibnestar T ro'tobnestar F^{mg} os] .i. in mucc allaid T in muic n-alla F^{mg}
117 mug-art] .i. mucc ard no mucc meth TF^{mg} di] .i. do Brigit TF^{mg} muc meth
dobered ri Fotharta tire, tir sen i ndesciurt Ua Censelaig, cecha bliadna do Brigit i
n-edbairt . . . rig na Cendselaig do Brigit asbert *immorro* ri Fotharta
nach'is'tibred do, *ocus* nach'is'tibred do Brigit dar a sarugud som *acht* no's'leced hi
immach *ocus* in leth no's'faidfed Dia . . . (Mag) fea co Uachtar Gabra .i. co hait
i mboi Brigit F^{mg} dobreth] .i. tuccad T dobert .i. tuccad F^{mg} 118 amra] .i.
ba maith TF^{mg} 120 U. Gabra] .i. telach mór sein (*om.* sein F) fil im-Maig
Lagen TF

- T] Asrir in sinnach n-allaid
do ráith a aithig in truaig;
dochum feda conselai
ce do'sefnatar in t[š]luaig.
- 125 Ba menn inn-a himthechtaib,
ba óen-mathair maic ríg máir.
senais in n-én luamnech
con'idn'imbert inn-a laim.
- 130 Nónbur díbercach senais
dercsait a minna al-lind chró:
in fer *for*da'corsatar
góeta ní frith collann dó.

| | | | |
|----------------|---------------------|-------------------------------|----------|
| F] 122 athig | 123 fedai | 124 'sefnatar | 126 hóen |
| 127 luamnach | 128 'immert | 130 amcsat <i>pro</i> dercsat | minda |
| 131 'goirsetar | 132 goita coland do | | |

Glossae TF] 121 asrir] .i. ro'eirnestar T ro'ernastar F sinnach] .i. sinnach
na ba-rigna ic Maistin i n-Uib Muredaig, co ro'triallad a marbad ind. Is and
do'rala Brigit ic Maistin in tan-sen co n-erbairt Brigit iter mac na
no'gebtha ar scath *acht* co ndernad in clesamnact donid in sinnach aile. Senais iarum
Brigit in caille, *ocus* benais bos-crand, co tanic sinnach na clesamnacht cetna di, *ocus*
dorat Brigit dar cend in truaig; ro'leced ass tra in fer. Dochuaid isin caill in
sinnach, *ocus* ní choemastea ní do, cia no'betis coin Lagen ule inn-a diaid F^{mg}
123 conselai] .i. ro'elai, no ro'sin TF 124 do'sefnatar] .i. cia ro'tóipniset T
ce ro'taifnitar F 125 menn] .i. ba follus TF^{mg} .i. cill Brigitte i Cill-dara fadesin
doronad so F^{mg} 126 mathair] .i. ba hoen de matribus Christi Brigit T 127
senais] .i. ro'sen T en] .i. rond argait tuc alaile dune inedbairt do Brigit co taraid-
si do na hingenaiB becaib batar immalle fria; ar ba holec leo'sum cen ní do tabair[t]
doib, co tanic alaile clam cuci-si do chuinchid neich furre, co tarait-si in rond do cen
fis do na hingenaiB; *ocus* ro'chisetar in tan fetatar, co n-erbairt-si friu, cia log co
n-atchide do tabairt duib dar cend? Robo maith leo ar scath in t-en bec ut do bith
ocund, ar is alaind he. Bennachais Brigit in en corbo cennais as cech laim di alailiu.
Cid tir ind eoin o-sen immach? Ni an se regionis i for-
coemnacair in fir-ór F^{mg} 129 nonbur] .i. d'Uib Loscain doib, ut ferunt F
senais] .i. ro'sen .i. Brigit F nonbur derbrathar do Laignib di-a rb'aíl dul do . . .
il-Leth Cuind, ar is eat ro'marb he . . . co tancatar co Brigit de senad a n-arm
. . . is and . . . alai sede tunc . . . ferta i Cill-dara. Ro'bennach dana Brigit
doib a n-armu; dochotar fa-tuaith tra iar senad a n-arm. Tarla doib in fer, . . .
ro'marb matain co ro'marbsat he andar leo-som
ocus ní tucsat *immorro* banne fola ass comtar budig som de'sin; *terna immorro* in
fer per gratiam Brigitae F^{mg} 130 minna] .i. a n-airm T amcsat] aggau F
131 'corsatar] .i. *for*ro'chuirsetar T 132 góeta] .i. gona, no ro'gonad T
collann] .i. úar ní *for* fir-duine ro'laset a ngona *acht* is *for* corthe cloche T

T] A ndorigne do fertaib
ní fail do'rumme co cert :
135 amra ro'gab prainn Lugdach
tren-fer, ní dígaib a nert.

Omna na tuargaib in sluag
in fecht n-aile, digrais cloth—
dobert dí am-mac la Brigte
140 co airm ir-ro'chloith a both.

In sét argairt nad chlethi
ar ul[c] fri fraicc ind n'fad
/focress im-muir fut ro-it
co frith im-medón Yach.

[fol. 18b]

F] 133 f'ertaib 134 'ruirme 135 praind 137 sluaig
139 asbert a mac la Brigte 140 i ro'chlaid 141 arggait cleth
142 ulc fraic 143 focreis in muir fuit

Glossae TF] 134 do'rumme] .i. doné a thurem (turim F) TF 135 amra]
.i. maith TF dogaib F' 136 tren-fer] .i. tri tren fer ro'atar i claide cluid dune
Alene .i. inte is min dun rig Lagen. It e an amand Mureth *ocus* Fiad *ocus* Lugaid.
Proind cet dormeled cech fer dib-Ro'herbad tra Lugaid i n-erchomair na cell di-a
biathad in dias ele i n-erchomair na tuath. Ro'cunnig tra Lugaid do Brigte co ro'dig-
bad a haith *ocus* na ro'gabad a nert, co nderna Brigte (sin) do, *ocus* co ro'bennach a gin
co nar'bo mo a haith inna cech dune arcena, co ndeochoaid iar-sen, co tuargaib in cloch
foremeid cet fer dib . . . reme asin clud for mullach . . . ind .i. and F^m dígaib]
.i. ro'dígaib TF a thúara, *ocus* nir-bo lugaide a nert Lugdach .i. Lugaid trén-fer ro'boi
i Laignib *ocus* ba sé ad . . . i. praind cét ro'dig . . . a praind . . . nerath *ocus* ní
(dí)gaib a nert T 137 omna] .i. do'rochair forsin co-nair co ngebed . . . do
. . . uib . . . foremdetar Uí Failge a turchail; co tarla Brigte fecht in comair sen, co
ro'at'chiset Uí Failge hi imm a turchail assin n-inud ir-rabe; co tuarcaib si hi iar-sen
tre nert meic De, co nid fos 'n-a hinud cetna o'sen ille F^m 138 digrais] .i.
ergna F' cloth] .i. clothach in gnim F 139 asbert] .i. do'ucc .i. Crist F 140
airm] .i. co hined F ro'chloith] .i. in ro'chrad .i. in robo maith F' both] .i. a
bith F 141 set] .i. delg T chleth] .i. ní díchelta T .i. nar'bo coir .i. do
cleith no do dicelt F 142 fraicc] .i. fri cumail TF Niad] .i. Nia, proprium
nomen alicuius poetæ T .i. in tren-fer F 143 focress] .i. ro'laad TF ro-it]
.i. fut erchora T .i. fot .i. erchoir F 144 iach] .i. bratan T in bratan F .i.
delg argait do'rat ri Lagen il-loig a dara . . . di ail . . . cor'ruc side leis co . . .
tig . . . al-laim na cumaille dia tas . . . fen . . . led . . . fadi e . . .
. . . sen isin fairrge ar a ulc . . . impe . . . co ro'cuinnig in file
in delg cosin cumail . . . lla . . . firt . . . in m . . .
ata in file . . . cumaille . . . iach frith . . . in delg. Is ann
do'rala Brigte in tan-sen, i tig in . . . Brigte fri Dia, co ro'
faillsigte di in delg co tanic angel . . . co n-erbairt fria na lina do chor
isin usce .i. isin fairrce, *ocus* no'gebtha bratan inntib *ocus* in delg inn-a medon; sic
factum est et liberata est ancilla de necessitate illa F^m

- T] Amra dí in ban-trebtach
ardoutacht im-Maig Coil :
loiscis in garmain nue
for ten ic fune ind loig.
- 150 Ba mo amra arailiu
arid'ralastar ind nóeb :
matan ba óg in garmain
li-a mathair dith ind lóig.
- 155 In sét arggait nath combaig
in cerd, robo amru dí,
ro'sm'bi Brigit fri-a boiss
iarum com-mebaid hi trí.
- 160 Focress im-meid lasin ceird,
fofrith amra iar-suidiu,
ní furecht cid óen screpul
ba mo tríun arailiu.

F] 145 -trebthach 147 nú 148 tein funi loeg 151
hog garman 152 dith ind lóeg 153 dan *pro* sét arggat nad
chommaig 154 cherd 155 ro's'bi bois 157 focreis
159 fuirecht 160 araile

Glossae TF] 145 amra] .i. maith TF dí] .i. do Brigit TF amra dí] .i.
fecht do'rala Brigit do dun rig Breg im-Maig Coil i Fine Gall hodie, co ro'diult in
ban-rigan fri-a Do'rat alaile ben-trebtach ro'bói i toeb in dune immaig
failte dí, co di *ocus* co ro's'loise a garmain nui foé : *ocus* ro'atar óg-[s]lana
arnabarach eter loeg *ocus* (gar)main tria rath Brigte. O ro'chuala *immorro* in rí aní-
sen .i. Brigit do thiachain di-a acallaim, co tarla dó in ban-trebtach ut :
amal atcondairc in rí hi, ro's'c(arasta)r tria rath Brigte, *ocus* ro's'fuc do mnái, *ocus* is
uade ata bunad Cerbaill ut ferunt F^{mg} 146 ardoutacht] .i. ar
ro'ertaig TF M. Coil] .i. proprium nomen loci T 148 ten] .i. for tenid T .i.
for ten F 149 arailiu] .i. ropo mo-de in firt-sa do denam and beos (beos d.d.
and F) TF 150 ralastar] .i. ro'imoilgestar T ro'imoilgestar F 152
dith] .i. ro'dinestar T ro'dinistar F 153 sét] .i. in máin TF *no* set ascaid
F in set (dan F) argait .i. triar derbrathar di-a farcaib a n-athair tinne argait *ocus*
foreimthetar (foremdetar F) cerda Herenn (Erend F) a chert-raind i trí doib, co
ro'bris (ro'roind F) Brigit TF^{mg} co n-a baiss i Cill-dara T^{mg} doronad
in firt-sin F^{mg} combaig] .i. na ro'bris TF 154 dí] .i. ro'bo mór in fiurt
do Brigit T 155 ro'sm'bi] .i. ro's'briss TF, *no* ro'ben T 157 focress] .i.
ro'laad TF ceird] .i. lasin cerddai (ceirdai F) TF 159 fuirecht] .i. ní
airnecht F

- T] A ndorigne do fertaib
ni fail dune do'da'decha :
senais díllait do Chondlaid
in tan dobreth do Letha.
- 165 In tan hí ba gabud dí,
am-mac rempe ní's'derbrad
dobert díllat i criol
ron-cind hi carput da rath.
- 170 A n-ol meda dí dobreth,
ni bu ances cach thucai
(cofri)th i toëb tegdaise,
nico n-airnecht and chucai.
- 175 Asrir do raith a hathig
in tan ro-ránicc a leass,
sech ní furecht forraid ann
nicon tesbad banne ass.

F] 161 fertaib 162 do'decha 163 Chonlaid 166 'derbrath
168 -chind i carpat do 170 bo cech tucai 171 co frith 174
ro'n'anic 175 furect and 176 banna as

Glossae TF] 162 fail] .i. ní frith T dune] .i. doene a tiachtain F do'da'
decha] .i. innises T 163 senais] .i. ro'senastair F Brigit
do Conlaed crabr... ..ro'trial] fo-di dul do Roim beos . . . Brigit he, co ro-triall in
tres fect *ocus* co r . . . so do'rat Brigit a cocoll di-alailiu
clam .i. tan boi sí i comet . . na forcomra . . do Brigit fair, quia non fuit intus
cere . . . edach co Brigit co rucad . *ocus* ní rabai acce-se *acht* etach doberad
do, co ro'iarfaig se de Ron-ciund .i. subdeochain no-bi do met a hetaig-se dogres,
dus in na rabai etach acci. "Biaid," ar se, "*acht* co ndernasu ernaigte co Dia."
Frith iarum iar-sen etach i criol ro'boi ic Ron-ciund i carpat da rath; ro'atar fo'n car-
bat; no ní hainm duni eter Ron-cend *acht* is etach as chosmail do chrocund cind roinn
sin; frith and *ocus* do'ratad in t-etach iar-sen do Conlaed. Luid immorro Conlaed iar-sen
for set do dul do Róim. Asbert Brigit fris, sech in ricfa, ní torais. Ro'firad samlaid
ar atdotar coin allta he ic Scetaib F^{mg} díllait] .i. etach TF 164 dobreth] .i.
no'theged T .i. no'teged .i. a semetipso rucad F^{mg} Letha] .i. do Roim TF^{mg}
166 mac] .i. Crist TF^{mg} icc-a himthús T 'derbrad] .i. ní's'diubrad TF^{mg}
167 dobert] .i. tuc TF^{mg} díllat] .i. etach TF^{mg} criol] .i. i criol di croccund róin
ro'boi in t-etach T 169 ol] .i. in dabach F .i. lind ro'dlecht ri Lagen do rig
ua Culduib, co ro'dlecht side do fir di-a muintir; co tanic side co Brigit di-a hatach
co ro'cobrad he, ar ní rabai occa in doberad, ar dorat-som do Brigit in lind ann, uair
na ragaib-rí ua Culduib uad he, et proinde uenit ad Brigitam...necessitatem habuit,
co tucad iar-sen *usce* isna dabchaib ro'boi; farrad tigi Brigitte, *ocus* ro'bennach Brigit
in *usque*-se cor'bo mid iar-sen, *ocus* cor'ruc in truag hé leis iar-sen; *ocus* ní rabai mid
ba ferr andras, *ocus* ní rabai plus uel minus, acht amal ro'dlecht de misero F^{mg}
di] .i. do Brigit F dobreth] .i. tucad TF 170 ances] .i. ní bu domain TF
thucai] do'nt-i tuc TF in dabaig do Brigit T 171 frith] .i. iar n-ól a n-a
ra'bai inti do Brigit co n-a muintir T 173 asrir] .i. ro'eimnestar T ro'ernestar F
a hathig] .i. a fir muintire TF 175 furecht] .i. ní frith TF .i. ní harnect F

- T] For'don itge Brigte 'bet,
si fri gábud con'don'fair
robber inn-a lobran leith
180 ria ndul i ngnuis in spirta nóeb.
Do'n'fair co claidib tened
do'n cath fri íalla ciara ;
ro'n'snadat an-noeb-itge
hi flaith nime sech piana.
185 Ria ndul la haingliu do'n cath
recam in n-eclais for rith ;
taithmet Fiadat ferr cech nath :
ni car Brigit buadach bith.
Ni car Brigit

- 190 Ateoch érlam sanct-Brigte
co sanctaib Cille-dara,
robber etrom ocus peín,
m'aním ní dig im-mada.
In chaillech reided Currech
rop sciath fri foebra fégi ;
195 ní fuar as-set acht Maire :
admunemar mo Brígi.
Admunemar mo Brígi,
rop imdegail di-ar cure,
/conacna frim a hérlam,
200 asrollem térnám huile. [fol. 19.

F] 178 sith *pro* si co'don'foir 180 i ngnuis spirta 181 claideb
thened 182 chath iala 183 a noeb- 184 phiana 185
haingliu chath 187 tathmet 188 Brigit Bri *om.* buadach bith
189 atteoch 190 Chille- 191 phein 192 i-moda 193 imreded
194 *om.* fri ro-foebra fége 195 fuair a set 196, 197 admunemar
mo Brige 198 cuire 199 a n-erlam 200 asroillem uile

Glossae TF] 177 itge] .i. ro'bet TF fornd a hitge T .i. *fornn* itge Brigte .i. ro'[f]or-
tachtaige dun a itge-si F 178 si] .i. Brigit T con'don'fair] .i. ro'n'fore T .i.
done ar foridin F 179 leith] .i. ro'bet na lobrain *ocus* na truaig inn-ar leith ic
ernaigthi erund T 181 do'n'fair] .i. done ar toridin T claidib] .i. cum gratia
dei T 182 íalla] .i. fri demna T ciara] .i. duba F .i. elta duba demoniorum TF
183 ro'n'snadat] .i. donet ar sóerad TF 187 taithmet] .i. comarcc TF . .
comarcc T .i. imreca TF fiadat] .i. in Dé maith F nath] .i. ferr cech filidecht
T in filidecht dognither do Dia T^{omg} .i. cech dana F 189 ateoch] .i. atchim T
érlam] .i. ér al-lam (elam F) .i. adbul al-lam (ellam F) fri denam ferte *ocus* mirbaile
TF 193 reided] .i. ro'riadaig .i. ro'imthig T .i. ro'riadaged .i. ro'imtect F
Currech] .i. currech a cursu equorum dictus est TF^{omg} 194 fégi] .i. fri fig . .
uaim na foebor T 195 fuar] .i. ní fuarus T set] .i. a samail T 196
admunemar] .i. bennachmait, *no* ailmit T Brígi] .i. mo Brigit T 199
conacna] .i. ro'chongna TF 200 a. térnám] .i. ro'ernam TF

T] Molad Crist, clothach labrad,
adrad *maicc* Dé, dán búada,
ro flatha Dé cen sena
cach ro'd'gab, cach ro'chuala.

205 Cach ro'chuala, cach ro'gab,
ro'bé bennacht Brigte fair,
bennacht Brigte ocus Dé
fordon'rabat immalle.

210 Fail dí chaillig ir-riched.
nochosnagur do'm díchill
Maire *ocus* sanct-Brigit:
for a fóessam dún díb-linaib.

Sanctæ Brigtæ uirgo sacratissima
in Christo domino fuit fidelissima.

215 Amen.

F] 203 rop 204 ro'gab 206 robbe *bennact* 209 challig
i richid 210 no's'chosnagur dichil 212 foesam 213-215
om.

Glossae TF] 201 clothach] .i. airdirc TF 209 riched] .i. ir-rig-iath .i. hi
ferann ind rig nemda T ir-rig-laith .i. ferand rig, andigum F 210 dichill] .i.
a saragud *no*i. ecnach . . and . . (s)ubaudicir dun F

[NOTAE.]

T] fol. 17 *in inf. marg.*

In dei nomine. in dei nomine. amen.

T] fol. 17b *in sup. marg.*

. . . . de celo non potuisse ascendere in celum; non enim
intelligunt quoniam corpus ascendit. Dominus enim ascendit, corpus
autem non ascendit, sed leuatum est in celum. Illo . . ascendit, si
enim quisque discenderit uerbi gratia de monte nudus, cum autem discen
derit uestiat se et uestitus ascendit iterum. uide Christum bis furatum.

T] fol. 18 *in sup. marg.*

loc . . deinde . . rogat Philo de porcis ge . . rarorum. Primo dicit, multo meliores sunt homines quam peccora.¹ Respondit Philo, in primis laborasti, in posteris uero infirmus es, Secundo, Origenes ait, dictum est, terra et plenitudo eius². Respondit Philo, mens lata uerbum latum protulit uerum tamen tuum ingenium uacuum est. Tertio, Ambrosius dicit, quod prohibuit deus in usum fieri de re . . . ate messis multa exorta est. Quarto, dicit A . . sacerdotes multos curauerunt insanos Philo respondit, quia . . . per foramen ualuae non reperiens clauem fortiter concutit. Augustinus. Hi homines intenderunt pretium deo et homini sanitatis quia mos erat in lege quod pretium salutis de propriis diuitiis dabatur sacerdotibus dein concessum est eis ad pretium salutis quia propriae diuitiae erant uirorum. Respondit Philo Augustinus. Sanctum et perfectum . . pene uno sermone potest omnia docere.

T] fol. 18b *in sup. marg.*

. . . itineris (et ipsa gesta) tio uehiculorum nos dilectaret (et con)uersi ad fruendum his quibus (uti debuimus) nollemus cito uiam finire et peruersa suauitate implicati (alienaremur a pa)tria. Utendum est hoc mundo, non fruendum ut inuisibilia.³

T] fol. 19 *in sup. marg.*

Interiori oculo ubique sit praesens eorum qui oculum illum infirmum immundumque habent oculis etiam carnis apparere digna est,⁴ reliqua.

Serpentes sapientia decepti sumus, dei stultitia liberamur, quemadmodum autem illa sapientia . . stultitia, sapientia est uincens diabulum.⁵

Multum (enim ostendit) quam uoluntarie pro nobis animam possuerit qui eam sic h(abuit in po)testate sumere.⁶

Cf. Mt. xii. 12.
¹ *Ibid.* i. 12.

² Ps. xxiv. 1.
³ *Ibid.* i. 14.

⁴ Aug. *De doctr. Chr.* i. 4.
⁵ *Ibid.* i. 15.

[PRAEFATIO IN HYMNUM S. SANCTANI.]

- T] Ateoch rig. Epscop Sanctain doronaí in n-immun-sa,
ocus ic dul dó do Chluain-irard síar co Inis Matóc dorona hé ;
ocus bráthair sede do Matóc, *ocus* do Bretnaib doib dib-linaib,
ocus toisechu tanic Matoc i n-Erind quam epscop Sanctán.
 5 Causa autem haec est, di-a soerad ab hostibus, *ocus* co ro'leced
 a brathair é chucai in insolam ; Scoticam uero lingam usque
 ad horam hanc non habuit, sed Deus ei tam cito eam donauit.
 Tempus autem dubitatur.

| | | | | | |
|----------|----------------|------------------|-----|-----------|------------|
| F] 1 | om. ateoch rig | sanctáin dorónai | 2 o | pro dó do | -iraird |
| om. síar | do pro co | dorone he | 3 | side | 4 táisechu |
| sanctain | 5 ro'leiced | 6 he cucai | 7 | hanc h. | -Herind |

[HYMNUM S. SANCTANI ATEOCH RIG.]

- T] A Teoch ríg n-amra n-aiḡel,
 uair is *ed* ainm as tressam,
 Dia dam *frí*'m lorg, Dia tuathum,
 Dia do'm thúus, Dia dessam.
 5 Dia do'm chobair nóeb-togairm
 ar cech guasacht no'd'guasim,
 drochet bethad bíd íssum,
 bennacht Dé athar úasum.

| | | | | | |
|------|---------|--------|-------|-------------|--------------|
| F] 1 | tresom | 4 thus | desom | 6 ḡguasacht | 7 bith íssum |
| 8 | bennact | uasum | | | |

Glossae TF] 1 ateoch] .i. atchim TF amra] .i. maith TF *no* mirabilis T *no*
 n-adamra n-ingnad .i. ic anacul *ocus* ic soerad neich ar gaibthib F 2 tressam]
 .i. ar nach fil nomen fortius quam nomen illius quod liberet hominem T 3 lorg]
 .i. dar m'ési (ese F) TF tuathum] .i. frim T frium F a-tuaith TF 4 thúus] .i.
 remum TF dessam .i. frim TF a-ndes T a-ndess F 5 togairm] .i. dei T .i. is
 noeb togair De F 6 guasacht] .i. i mbiim hi ḡguasacht . . T nad biim i
 ḡguasacht F 7 drochet] .i. do'roich cach cuce, *no* droch-set .i. ar a olcas in
 tseta dars-i ndentar,, *no* sét diriuch, ar biid droch diriuch T .i. doroch set .i. set diriuch,
 ar droch is (s)inte 'n Goedile F 8 íssum] .i. foum TF + derc .i. ḡnius F

LIBER HYMN

K

- T] Huasal trinoit do'n'foscaí,
 10 do nach airchenn bas baile :
 án spirut nóeb nert nime,
 Dia athair, mór-mac Maire.
- Mór-rí fitir ar fine,
 fiadu huas domun díllocht,
 15 do'mm anmain ar cech guallocht,
 ní'm'tharle demna díbocht.
- Dia lim, cech seth doringba,
 Críst frisinnle mo chesta,
 abstail immum cotrisat,
 20 do'm'air-se trinoit testa.
- do'mm'air trocaire tolam
 o Críst nad cétla celar,
 ní'm'thairle éc 'n-a amor,
 ní'm'thair mortlaid na galor.

F] 10 da airchend bás 11 in *pro* án næb *pro* nert 13
 mbine *pro* fine 14 fiadu uas domon díllocht 15 goilliuct 16
 dibocht 17 dí'm *pro* lim sæth 18 frisinnle 19 apstail
 20 do'mm' 21 talam 22 ar Cr. 23 'tharle F 'thasle F*
 bamor

Glossae TF] 9 do'n'foscaí] .i. ro'n'thodiusca ab-bas peccaid, *no* im mbrath T .i. dogena ar nduscud i mbrat, *no* do'n'foscaig .i. dorigine sin conid foiscte .i. conid ar . . . e dó F^{mg} quia ad similitudinem dei facti sumus TF^{mg} 10 baile] .i. is do a óenur do nach airchend bás na baile ar mád sinne *immorro* i f . . . ocus bas . . . T . . . air bas baile in *spirut noeb* acsi diceret, in spirut nime muinter nime . . . dia as a drech . . . ercend bas baile D. . . in t-athair .i. fo'n innisin . . . i. uasal recht De do'n'foscaí; aliter, uasal (trinoit) . . . do'n'foscaí . . . uasal . . . do'n'foscaig . F^{mg} 11 án] .i. hi fertaib ocus him-mrbailib T 13 fine] .i. ar mbeta F .i. ar pectha (peccetba F) TF 14 fiadu] .i. dia maith TF díllocht] .i. díllochtaigthe TF .i. cen locht ata Dia T .i. metar a lochtugud .i. loc de .i. adbol-lochtaigthe F 15 guallocht] .i. ar cách locht góa T 16 tharle] .i. ní ro'm'taidlet T díbocht] .i. cen dia (occi acht) . . . T .i. boct o Dia .i. cen Dia occur, *no* nem-boct .i. cen bocta o šadbri in tsæguil F 17 seth] .i. cech toirsi *no* galar T 18 frisinnle] .i. ro'frith(aile) T .i. frisi .i. dóene Críst frith-indel mo cest .i. ti Críst i n-agid in doilgiusa F 20 testa] .i. ti in trinóit testamail do'm dndrithin, *no* tresta .i. tresta T .i. co'ti in trinoit testamail do'm thar-ractain, *no* do'm thorithin riasiu tecma bet *no* pudar F 21 tolam] .i. toi ellam .i. ti i toi ocus i n-ellmai T 22 celar] .i. ní (nad F) celar i cétlaib TF *no* na cath-cetla celtar F .i. ní dichliter a chétla TF 23 ní'm'thairle] .i. eca amar ní'm'thaislige F .i. ní tharda lí taisi *form* TF *no* ní'm'tuise .i. ní tarda *tuiliud* form F amor] .i. iss-e amor eca .i. uch ach T eca amar .i. amran eca, *no* ach ocus uch, ar is e . . . amar . . . F 24 mortlaid] .i. communis morbus F .i. quando plurimi periunt uno morbo .i. luath-écai T .i. mort luath .i. luath-bás F^{mg} .i. anaichnide T anacind F

- T] Ní'm'thairle erchor amnas
sech mac Dé medras bodras ;
ainsi'unn *Crist* ar cech n-ern-bas,
ar thein, ar threthan torbas.
- 30 Ar cech n-éiclind bas eslinn
do'm churp *co n-ainbthib* huathaib,
do'mm'air fiado cech thratha
ar gæth, ar *uscib* luathaib.
- 35 Luathfe molthu *maic* Maire
bages arbaga finna ;
friscera Dia dulech
lurech arbaig mo thenga.
- /Oc digde Dé de nimib [fol. 19b.
mo chorp rop sigith sethrach,
ar nad rís iffern uathach
40 ateocho in rí ad'ro'etach.
- Ateoch rig.
- Epscop Sanctan *sancta* sruith
milid aingel cloth gel-glan
ro'soera mo chorp for talmain,
45 ro'nóeba m'anmain for nem.

F] 27 ainsium 28 thredan 29 n-eclind eslind 30 uathaib
30 áir 32 use(ras) pro gæth 33 luaidfe 34 bages arbage
36 thiंगा 37 ic 38 'æthrach 39 na ris iffernd 40
'roethach 42 sruthib 43 ángel glan-gel 44 ro'coera
45 mem

Glossae TF] 25 ní'm'thairle] *no* ní'm'thuisle .i. ní tharda tuisliud form T
erchor] .i. temptatio diabolica F amnas] .i. am-inas .i. droch-innas T 26
medras] .i. medar-fis TF .i. medras in fiss T bodras] .i. bodar-fis T .i. buadres in
fis TF disponitur .i. erchor . . . bodras sech mac T 27 ainsium] .i. ainsium
.i. ro'angeis ind F ern-bas] .i. ar cech n-earn-bas TF 28 thein] .i. ar thenid
(tenid F) TF threthan] .i. ar tre-thend TF^{ms} quia ferunt periti nautae conid TF^{ms}
F^{ms} e si in tress tonn T hi in tres tend as menciú F^{ms} bades nauas TF^{ms} F^{ms} torbas]
.i. toirnes bas . . . tor bas *no* tores bas TF^{ms} 29 éic-lind] .i. ar each (cech F)
lind éca TF immoigles ce. *no* ar cech mengline F *no* ar each ní na bag lind T ar cech
ní na pá gline F eslinn] .i. bas esinill T 30 ainbthib] .i. fil *co n-ainbthib*
ocus co n-uathaib T 31 do'mm'air] .i. ti do'm terithin T thratha] .i. eir
la *ocus* aidchi T 32 gæth] .i. ar erchoit TF gaithe T na góete F luathaib]
.i. fluminibus T 33 luathfe] .i. imluadfet T luaidfet F molthu] .i. molada
T molta F 34 bages] .i. ro'erbaig T moides F bage] .i. ar gnima F
finna] .i. mathe TF 35 friscera] .i. frisceraid TF 36 lurech] .i. Dia
TF arlaig] .i. erbages T airbages F mo thenga] .i. as a ndena baig T ass-a
nderna baig F 37 digde] .i. oc Dia-guide .i. oc guide (gude F) Dé TF
38 sigith] .i. rob buan F sethrach] *no* sethach T 39 ris] .i. co (con F) na
ris TF 40 ateocho] .i. atchim TF ad'ro'etach] .i. ro'atichus TF

T] Ro'm'bith oroit let, a Maire,
 rop trocar rí nime dún
 ar guin, ar guasacht, ar gabud ;
 a *Christ*, ~~for~~ do [s]nádud dún.

50 Ateoch in rig sóer suthain,
 óen-geinne De di-ar fethim :
 ro'mm'ain ar gaibthib géraib
 mac ro'genair i mBethil.

¶] 46 oróit ett 49 do nadud 50 ri 52 gáibthib

[PRAEFATIO IN LORICAM S. PATRICII.]

T] Patraicc dorone in n-immun-sa ; i n-aimseir Loegaire
meic Néil dorigned ; fád a dénma *immorro* di-a diden co n-a
manchaib ar náimdeb in báis ro'bátar i n-etarnid ar na
cleircheib. *Ocus* is luirech hirse in-so fri himdegail cuirp
5 *ocus* anma ar demnaib *ocus* dúinib *ocus* dualchib : cech duine
no'sgéba cech día co n-innithem léir i nDia, ní tha'risfet
demna fri-a gnúis, bid dítin dó ar cech neim *ocus* format, bid
comna dó fri dian-bas. bid lúrech di-a anmain iar n-a étsecht.
Patraicc ro'chan so in tan do'rata na hetarnaiddi ar a chinn ó
10 Loegaire, na digsed do silad chreitme co Temraig, conid ann-
sin atchessa fiad lucht na n-etarnade comtis aige alta *ocus*
iarróe i n-a ndíaid .i. Benen ; *ocus* ' fáeth fiada ' a hainm.

[LORICA S. PATRICII.]

T] A Tom'riug indíu
niurt trén togairm trinoit
cretim treodataid
fóisin ócendatad
5 in dúlemain dail.
Atomriug indiu
niurt gene *Crist* co n-a bathius
niurt crochta co n-a adnocul,
niurt n-eseirge co fresgabail,
10 niurt tóniud do brethemnas bratha.
Atomriug indiu
niurt grád Hiruphin
i n-urlataid aingel,
hi frescisin eseirge ar cenn fochraice,

Θ] *def.* vv. 1-6 8 neurt a crochta co n-a adnacuī 9 neurt a
eisirgi co n-a freasgabail 10 neurt a thoiniuda fri brithemnus mbratha
11 (et 21) attoriug om. indiu 12 neurt graid hiruphin 13 -erlattaidd
aingiul add. i frestal na n-archaingingiul 14 i frescisiu n-esergi ar cend
focraici

- i n-ernaighthib huasal-athrach,
i tairchetlaib fatha,
hi praipectaib apstal,
i nhiresaib fuismedach,
i n-endgai nóem-ingen,
hi ngnímaib fer fírean.
- 20 Atomriug indiu
- niurt nime,
soilse *gréne*,
etrochta snechtai,
25 áne thened,
déne lóchet,
luathe gáethe,
fudomna mara,
tairisem talmain,
30 cobsaidecht ailech.
- Atomriug indiu
- niurt Dé do'm luamaracht,
cumachta Dé do'm chumgabail,
ciall Dé do'mm imthús,
35 rosc Dé do'm reimeise,
/cluas Dé do'm éstecht, [fol. 20.
briathar Dé do'm erlabrai,
lám Dé do'mm imdegail,
intech Dé do'm remthechtas,
40 sciath Dé do'm dítin,
sochraite Dé do'mm anucul
- ar intleadaib demna,
ar aslaighthib dualche,
ar irnechtaib aicnid,
45 ar cech nduine mi-dú's thrastar dam
i céin *ocus* i n-ocus
i n-uathed *ocus* hi sochaide.

Θ] 15 -ernáighthi hu. 16 taircetlaib fáthi 17 i preceptaib
18 -irisib fáismedach 19 -endccai nóeb- 20 i fírioín 22
neurt 23 soillsi 24 ésci *pro* snechtai 25, 26 *om.* 27
luathi gaithi 29 tairismigi talman 30 cobsaidi alech 31
attoriug 32, 33 neurt Dé do'm lúamairecht, *cú*machta nDe do'm *chongbáil*
33 (*et seqq. usque ad* 38) nDé 34 do'm thúr 35 imcaisin *pro* reimeise
36 éisteacht 38 do'm 40 imdítén 41 sochraiti do'm anacul
42 indleadaib 43 aslagib dualach 44 foirmdechaib acnid 45
mi-dúthracair 46 *om.* *ocus* a n-*occus* 47 -uathid i sochaidi

- T] Tocuirius etrum thra na huile nert-so
 fri cech nert n-amnas n-étrocar fristí do'm churp *ocus*
 do'mm anmain,
 50 fri tinchetla saib-fáthe,
 fri dub-rechtu gentliuchta,
 fri saib-rechtu heretecda,
 fri himcellacht n-idlachta,
 fri brichta ban *ocus* goband *ocus* druad,
 55 *fri* cech fiss ar'a'chuiliu anman duini.
 Crist do'mm imdegail indiu
 ar neim, ar loscud,
 ar badud, ar guin,
 co no'm'thair ilar fochraice ;
 60 Crist lim, Crist rium,
 Crist i'm degaid, Crist innium,
 Crist íssum, Crist úasum,
 Crist dessum, Crist tuathum,
 Crist il-lius, Crist i-sius, Crist i n-erus ;
 65 Crist i cridiu cech duine immi'm'rorda,
 Crist i ngin cech óen ro'dom'labrathar,
 Crist in cech rusc no'm'dercædar,
 Crist in cech cluais ro'dam'chloathar.

Atomriug indiu

- 70 niurt trén togairm trinoit
 cretim treodataid
 fóisin óendatad
 in *dúlemain* [dail]

Domini est salus, domini est salus, Christi est salus ;

- 75 salus tua, domine, sit semper nobiscum.

Θ] 48 tochuiriur indiu *pro* thra inna hule neurta-sa 49 neurt
 fristái do'm 50 taircetlaid saeb-fáthe 51 *om.* 52 sæb-
 rechtaib *om.* heretecda 53 *om.* 54 *om.* fri brichta 55
 fis aracuiliu corp *ocus* anmain dam 56 do'm *om.* indiu 57 ar
 cech neim 59 *nim.* raib fochraici 60 remam 61 i'mm
 innum 62 ísum úasum 64 *ipsius* 65 cride ro'dom'scrútadar
 66 a ngin duine labradar 67 i ruscc cech duine ro'dom'decadar
 68 i cluais cech duine ro'dom'cluinedar *om.* 69-73 74 *om.* Christi
 est salus 75 salus Christi tua uobiscum *add.* amen

[NOTA.]

T] fol. 20 *in sup. marg.*

Ecce quia purgationem quasi ambulationem quandam quasi navigationem ad patriam esse arbitremur. Non enim ad eum qui ubique est locis mouemur sed bono studio bonisque moribus et reliqua. Nos cum ad illam uenimus sapienter faciamus; ipsa cum ad nos uenerit ab hominibus superbis quasi stulte fecisse putata est . . . quasi infirma estimata est. Sed quod stultum dei sapientius est¹ (et quod infirmum) est dei fortius est hominibus.²

¹ 1 Cor. i. 25.

² Aug. *De doctr. Chr.* i. 20, 21.

[LAMENTATIO S. AMBROSII.]

T] Incipit lamentatio Ambrosii episcopi Medolaniæ pro suis delictis. Et si quis eam frequentauerit inueniet ueniam delicti sui, Hironimo dicente, O homo, quaecunque peccatum habueris, age penitentiam et saluus eris; quotidie enim domus Christi in penitentibus instruitur.¹

A Donai domine sabaoth omnipotens æterne deus
 alte pater dilecte fili agie spiritus
 anterior nec pater unquam sit filio
 filius autem a patre nec posterior et spiritu sancto
 5 spiritus ante sæcula coeua trinitas [f. 20b.
 sine / principio manens antequam nunc et in æternum
 heu mihi heu mihi domine quia malum coram te feci
 domine ne derelinquas me²
 deus in adiutorium meum intende³

10 **B**enignissime amator penitentiae deus
 beniuole mihi peccatori esto propitius
 bonus es tu domine et in bonitate tua doce me
 bonitatem et discire et scire doce me domine
 bestiis ne tradas domine obsecro animam meam
 15 beatissime in sæcula tibi crimina confitentem
 heu mihi heu mihi domine quia malum coram et feci
 domine ne ut in ira⁴

Cor meum putredinis patens est sepulcrum
 cor meum tenebrosa fultura serpentium fouea
 uolpium
 20 cor meum antiqui draconis infelix domicilium
 cor meum durum et lapideum mollifica
 cor mundum crea in me domine
 heu heu heu mihi domine quia peccaui coram te

¹ Cf. Hieron. *in Eph.* i. 18.² Ps. xxvii. 22.³ Ps. xix. 2.⁴ Ps. vi. 2.

T] Deus tu scis insipientiam meam
 25 deus tu nosti immensam iniquitatem meam
 deus meus dele delicta iuuentutis meæ et ignorantias
 meas
 deus deterrimum draconem de pectore meo eice
 deus meus callidas uulpes et uenenosas serpentes a
 me fuga
 heu mihi quia peccaui coram te

30 **E**cce nunc in conspectu maiestatis tuæ ego defleo
 ecce nunc mea peccamina te coram denudo
 ecce non erubesco coram te deus clemens confiteri
 ea quæ non erubui sub oculis tuis committi
 ego omnibus uitiiis principalibus consumor
 35 ego cunctis uoluntatibus carnis affligor
 heu heu heu mihi domine quia peccaui coram te

Fuga a me domine uitia corporis et animæ
 fuga a me superbiam et inuidiam mentis
 fuga a me iram accidiam et rerum cupidinem
 40 fuga a me gulam /et nefandam libidinem [fol. 21.
 fuga falsa testimonia blasphemiam et mentacium
 fuga a me cum ramis et partibus octo uitia
 heu heu heu mihi domine quia peccaui coram te

Grande est uehementer litoris saxum
 45 grande est famulantibus seruitutis iugum
 grauis est assinaria mola molanti
 graues sunt nautis et nauibus anchoræ et plummi
 grauis item ad portandum humus humida
 grauius est ut credo meorum peccatorum pondus
 50 heu mihi domine quia peccaui

Homo sum infelix et innumerabilia sunt delicta mea
 homo durus et aridus sicut terra sine aqua
 homo sum deterior cunctis mortalibus
 honorem cupidus multorum ultra modum
 55 [h]eli [h]eli linum fumigans non extingis
 [h]arundinem omni uento cassatam deus non confrin-
 gas
 heu heu heu mihi domine

T] Iustificata est ex me Sodomorum et Gomorreorum
 ciuitas
 iure quia creuit super eam mea iniquitas
 60 indignus sum ego claram sanctam sedem tuam oculis
 iniquis aspicere
 Iesu non audeo immundis labiis me pudeat nomen
 tuum sanctum inuocare
 Iesu Nazare uocem meam audi fili Daudid miserere
 mei
 heu heu heu mihi domine quia peccaui coram te

Kallidus serpens decepit me
 65 karmina Sirinarum seduxerunt me
 kaput meum suffocauerunt dilicta mea
 karceris Tartarii nisi me redimas sum incola
 kapiti meo domine tribue aquam
 karissime deus oculis meis lacrimarum fontem
 70 heu heu heu mihi domine quia peccaui

Lugéte mecum omnes creaturæ cæli et terræ
 lugéte mecum sol et luna et omnes stellæ
 lugete mecum uenti et fontes aquarum maria et
 flumina
 lugete mecum homines et aues et cuncta quadrupedia
 et reptilia
 75 /lugete mecum omnes pueri et senes et infantes et
 uniuersi iuuenes [f. 21b.
 lugete mecum sacerdotes casti
 lugete mecum uiduæ et uirgines
 heu heu heu mihi domine quia

Multa est utique arena maris
 80 multi sunt tantundem capilli capitis mei
 multæ sunt guttæ pluuiarum
 multi sunt minutissimi pulueres terræ
 multa sunt admodum sidera cælorum
 miserere mei domini quia super hæc omnia peccata
 mea sunt
 85 heu heu heu mihi domine

T] Nisi me adiuuasset pius dominus
 nisi pro me interpellasset spiritus sanctus
 nisi pro me Christus in cruce suspensus fuisset
 nisi peccatis meis iam parceret
 90 nisque indulgisset mea crimina
 nimphe habitaret in inferno anima mea
 heu heu heu mihi domine

O multitudo iniquitatum mearum
 o ineffabilis quippe caterua criminum
 100 oportuit terra me uiuum sorbere
 ollim ut deglutiuit Dathan et Abiron cum multi-
 tudine
 o domine per immensam misericordiam tuam ab his
 omnibus libera animam meam
 heu heu heu mihi domine quia peccaui

Precor te domine sancte pater omnipotens æterne deus
 105 per unigenitum filium tuum Iesum Christum dominum
 nostrum
 per gratiam septiformis spiritus
 per te unum trinumque deum
 per ineffabilem immensam magnam misericordiam
 tuam dele iniquitatem meam et indulge com-
 missa delicta mea domine
 heu heu heu mihi

110 Quanto Moysi remisisti legales tabulas confrigenti
 quanto Aaron non priuato sacerdotio idolazanti
 quanto Dauid et latroni unius horæ uerbi confessione
 quanto Ninuetarum triduana penititudine
 quanto per amarum fletum ter neganti Petro [f. 22.
 115 quanto Mariæ / Magdalenæ tanto deus mihi indulge
 heu heu heu mihi quia peccaui

Reus sum mortis perpetuæ in conspectu tuo domine
 retrusit uetus hostis animam meam tenus læto
 rex æterne et misericors deus meus
 120 recordare quam puluis et caro sumus

T] reminiscere miserationum tuarum domine
 rex regum et dominus dominantium nullum uis
 peccatorum morte perire
 heu heu heu mihi domine

Spiritum septiformem super me infunde deus
 125 spiritum sapientiæ et intellectus
 spiritum consilii et fortitudinis
 spiritum scientiæ et pietatis
 spiritu principali confirma me
 spiritum timoris tui tribue cordi meo
 130 heu heu heu mihi domine quia peccaui coram te

Tibi domine magna est ineffabilis misericordia
 tibi infinita et naturalis iustitia
 tibi uirtus et pax perpetua
 tibi sine fine gaudium
 135 tibi honor et gloria
 tibi sempiternum imperium
 tibi canticum nouum sine cessatione concinunt angeli
 tanta mihi in his omnibus faciei confusio est
 heu heu heu mihi domine quia peccaui

140 Usquequo domine obliuisceris me in finem
 usquequo domine auertis salubrem a me faciem¹
 usquequo domine sustinebis iniquitates meas deus
 meus
 usquequo exaltabitur inimicus meus super me²
 usquequo exardescet super me sicut ignis ira tua³
 145 usquequo me expectabis longanimi patientia
 heu heu heu mihi

Xriste saluator mihi uultum tuum ostende
 Xriste a me transeat indignatio iræ tuæ
 Xriste te deprecor ut non in furore tuo arguas me
 obsecro
 150 Xriste ut non secundum meum actum me iudices
 /Xriste Iesu saluum fac filium ancillæ tuæ [fol. 22b
 Xriste saluum fac seruum tuum sperantem in te
 heu heu heu

¹ Ps. xii. 1.² Ps. xii. 3.³ Ps. lxxviii. 5.

- T] Ymnis te domine angeli et archangeli pari confessione
magnificant
155 ymnis te cælorum uirtutes et potestates concelebrunt
ymnis te principatus et dominationes declarunt
ymnis te troni hiruphin et saraphin incessabiliter
benedicunt
ymnis te celestium et terrestrium . . . uiorum adorat
multitudo
ymnis uniuersa æclesia indefessis laudibus
glo . . .
160 heu heu heu mihi domine

- Zezania domine in messem meam inimicus hoc nocte
seminauit
zezania pessima cordis mei ager protulit
zezania cum tritico meo ne sinas crescere
zabulum cum loliis seminatore uentilia de segite
meo
165 zelare domine ut non sinas usque in finem perire
famulum tuum
zelans deus misericors miserere mei in sæcula sæcu-
lorum. amen.

[NOTAE.]

- T] fol. 20b *in sup. marg.*

.
nascimur ex ferro rursus ferro muribundæ
. uolucres penna uolitantes
ad etheram tantum nos fratres incerta . . rearunt
qui cupit instanter sitiens audire docentes
tum cito . . . rogitant uerba silenter
.
me (ped)ibus manibusque simul frudauerat almus.
piscis dixit.

- T] fol. 21 *in sup. marg.*

. . . timendo infatuatur. calcari enim non potest nisi inferior; sed
inferior . . . quis in corpore multa in terra susteneat, corde non fixus

in celo est.¹ Et, uirtus est coram hominibus tollerare sed uirtus coram deo diligere.² Gregorius. cum pro recto opere laus transitoria queritur æterna retributione res digna uili pretio uenundatur.³

. . sapientia et gratiarum actio et uirtus et potestas et fortitudo deo.⁴ Uespere psalmus codidie cantatur post prandium uel ballenium.

T] fol. 21b *in sup. marg.*

. . uiuam et mort. ara flumen in montem Hyspericum ; cenophali sunt, id est, homines man(ibus) ambulantes uel scenopodi .i. ind oin-chosaig .i. in traig-lethain . . . ul et oceanum sunt labrosi dosreggat a mbel n-ichtarach dar a Ara, 'res alta' ; auis auditate uolandi uel uias . . . diuidendo cibum ; uinum a uinia uel quia per uenas uadit ; amicus quasi animi custos ; debilis dolore habilis ; grando similis grando ; lacrimæ eo quod lacerant animam ; piger quasi pede eger ; piscis .i. cis pede .i. sine.

T] fol. 22 *in sup. marg.*

(Oportet omnem principem ut . . .) ad gubernandum, anchora sit ad sistendum, malleus sit ad percutiendum, sol sit ad illuminandum, ros sit ad madificandum, pugillaris sit ad scribendum, liber sit ad legendum, speculum sit ad conspiciendum, terror sit ad terrorem, imago sit in omnibus bonis ut sit omnia in omnibus. Qui diligit caput, membra eius dibet diligere.⁵

¹ Aug. *De Serm. Dom. in Monte* i. c. 6.
² Apoc. vii. 12.

³ Grg. *Reg. Past.* iii. 5.
⁴ Hibernensis xxxvii. 3.

⁵ Cf. *ibid.* iii. 20.

[ORATIONES EXCERPTAE DE PSALTERIO.]

T] Incipiunt .ccclxu. orationes quas beatus papa Grigorius sparsim de toto psalterio deo gubernante et adiuuante congregauit. Si deuota mente cantentur uicem ut fertur omnium psalmorum et sacrificii et fidelis animarum commendationis continent.

- D**Eus in adiutorium meum intende
domine ad adiuuandum me festina¹
Exurge domine saluum me fac deus meus²
Miserere mei deus et exaudi orationem meam³
5 Uerba mea auribus percipe
domine intellige clamorem meum⁴
Intende uoci orationis meæ rex meus et deus meus⁵
/Domine ne in furore tuo arguas me [f. 23.
neque in ira tua corripas me⁶
10 Miserere mei domine quoniam infirmus sum
sana me domine quoniam conturbata sunt ossa mea⁷
Et anima mea turbata est ualde
et tu domine usquequo⁸
Conuertere domine eripe animam meam
15 saluum me fac propter misericordiam tuam⁹
Domine deus meus in te speraui
saluum me fac ex omnibus persequentibus me et libera me¹⁰
Ne quando rapiat ut leo animam meam
dum non est qui redimet neque qui saluum faciet¹¹
20 Miserere mei domine
uide humilitatem meam de inimicis meis¹²
Saluum me fac domine quoniam defecit sanctus¹³
Usquequo domine obliuisceris me in finem
usquequo auertis faciem tuam¹⁴
25 Quandiu ponam consilia in anima mea
dolorem in corde meo per diem¹⁵
Usquequo exaltabitur inimicus meus super me¹⁶
respice et exaudi me dominus deus meus
Illumina oculos meos ne unquam obdormiam in morte¹⁷

¹ Ps. lxi. 2.⁶ Ps. vi. 2.¹¹ Ps. vii. 3.¹⁶ Ps. xii. 3.² Ps. iii. 7.⁷ Ps. vi. 3.¹² Ps. ix. 14.¹⁷ Ps. xii. 4.³ Ps. iv. 2.⁸ Ps. vi. 4.¹³ Ps. xi. 2.⁴ Ps. v. 2.⁹ Ps. vi. 5.¹⁴ Ps. xii. 1.⁵ Ps. v. 3.¹⁰ Ps. vii. 2.¹⁵ Ps. xii. 2.

- T] ne quando dicat inimicus meus preualui aduersus eum¹
 Conserua me domine quoniam in te speraui²
 Exaudi domine iustitiam meam intende deprecationem
 meam
 auribus percipe orationem meam³
 Percipe gressus meos in semittis tuis
 35 ut non moueantur uestigia mea⁴
 Ego clamaui quoniam exaudisti me deus
 Inclina aurem tuam mihi et exaudi uerba mea⁵
 Mirifica misericordias tuas
 qui saluos facis sperantes in te⁶
 40 A resistentibus dexteræ tuæ custodi me
 domine ut pupillam oculi
 Sub umbra alarum tuarum protege me⁷
 a facie impiorum qui me afflixerunt⁸
 Domine deus meus illumina tenebras meas⁹
 45 Eripe me de contradictionibus populi
 constitues me in caput gentium¹⁰
 Ab occultis meis munda me domine¹¹
 et ab alienis parce seruo tuo¹²
 Domine saluum fac regem
 50 et exaudi nos in die qua inuocauerimus te¹³
 /Deus deus meus respice in me [f. 23b.
 quare me dereliquisti longe a salute mea¹⁴
 De uentre matris meæ deus meus es tu¹⁵
 ne discesseris a me
 55 Quoniam tribulatio proxima est
 quoniam non est qui adiuuet¹⁶
 Tu autem domine ne elongaueris auxilium tuum
 ad defensionem meam conspice¹⁷
 Erue a framea animam meam
 60 et de manu canis unicam meam¹⁸
 Salua me ex ore leonis
 et a cornibus unicornium humilitatem meam¹⁹
 Uias tuas domine demonstra mihi
 et semittas tuas doce me²⁰
 65 Dirige me in ueritatem tuam et doce me
 quia tu es deus saluator meus et te sustinui tota die²¹
 Reminiscere miserationum tuarum domine
 et misericordiarum tuarum que a seculo sunt²²

47 domine *om.* T *ins.* T*

¹ Ps. xii. 5.² Ps. xv. 1.³ Ps. xvi. 1.⁴ Ps. xvi. 5.⁵ Ps. xvi. 6.⁶ Ps. xvi. 7.⁷ Ps. xvi. 8.⁸ Ps. xvi. 9.⁹ Ps. xvii. 29.¹⁰ Ps. xvii. 44.¹¹ Ps. xviii. 13.¹² Ps. xviii. 14.¹³ Ps. xix. 10.¹⁴ Ps. xxi. 2.¹⁵ Ps. xxi. 11.¹⁶ Ps. xxi. 12.¹⁷ Ps. xxi. 20.¹⁸ Ps. xxi. 21.¹⁹ Ps. xxi. 22.²⁰ Ps. xxiv. 4.²¹ Ps. xxiv. 5.²² Ps. xxiv. 6.

- T] Dilicta iuuentutis meæ
 70 et ignorantias meas ne memineris
 Secundum misericordiam tuam memento mei tu
 propter bonitatem tuam domine¹
 Propter nomen tuum domine propitiaueris peccato meo
 multum est enim²
 75 Respice in me et misserere mei
 quia unicus et pauper sum ego³
 Tribulationes cordis mei multiplicatæ sunt
 de necessitatibus meis erue me⁴
 Uide humilitatem meam et laborem meum
 80 et demitte uniuersa delicta mea⁵
 Respice inimicos meos quoniam multiplicati sunt
 et odio iniquo erue me⁶
 Custodi animam meam et erue me
 non erubescam quoniam speraui in te⁷
 85 Ne perdas cum impiis animam meam⁸
 Redime me domine et miserere mei⁹
 Unam petiui a domino hanc requiram
 ut inhabitem in domu domini omnibus diebus uitæ meæ
 Ut uideam uoluntatem domini
 90 et uisitem templum sanctum eius¹⁰
 Exaudi domine uocem meam qua clamaui ad te
 miserere mei et exaudi me¹¹
 Tibi dixit cor meum exquisiuit facies mea
 faciem tuam domine requiram¹²
 95 Ne auertas faciem tuam a me
 nec declines in ira a servo tuo
 Adiutor meus esto ne derelinquas me
 neque dispicias me deus salutaris meus¹³
 Quoniam pater meus et mater mea dereliquerunt me
 100 dominus autem assumpsit me¹⁴
 /Legem pone mihi domine in uia tua [fol. 24.
 et dirige me in semita recta propter inimicos meos¹⁵
 Ne tradideris me in animas tribulantium¹⁶
 Ad te domine clamabo deus meus ne sileas a me
 105 ne quando taceas a me
 et asimulabor discendentibus in lacum¹⁷
 Exaudi uocem deprecationis meæ dum oro ad te
 dum extollo manus meas ad templum sanctum tuum¹⁸

99 dereliquerunt T dereliquerunt T* 107 dum . . . te om. T ins. T*

¹ Ps. xxiv. 7.² Ps. xxiv. 11.³ Ps. xxiv. 16.⁴ Ps. xxiv. 17.⁵ Ps. xxiv. 18.⁶ Ps. xxiv. 19.⁷ Ps. xxiv. 20.⁸ Ps. xxv. 9.⁹ Ps. xxv. 11.¹⁰ Ps. xxvi. 4.¹¹ Ps. xxvi. 7.¹² Ps. xxvi. 8.¹³ Ps. xxvi. 9.¹⁴ Ps. xxvi. 10.¹⁵ Ps. xxvi. 11.¹⁶ Ps. xxvi. 12.¹⁷ Ps. xxvii. 1.¹⁸ Ps. xxvii. 2.

- T] Ne simul tradas me cum peccatoribus
 110 et cum operantibus iniquitatem ne perdediris me¹
 In te domine speravi non confundar in æternum
 in tua iustitia libera me²
 Inclina ad me aurem tuam accelera ut eruas me
 Esto mihi in deum protectorem
 115 et in domum refugii ut saluum me facies³
 Quoniam fortitudo mea et refugium meum es tu
 et propter nomen tuum deduces me et enutries me⁴
 Educes me de laqueo hoc quem abscondiderunt mihi
 quoniam tu es protector meus⁵
 120 In manus tuas domine commendo spiritum meum
 redimisti me domine deus ueritatis⁶
 Miserere mei domine quoniam tribulor⁷
 Eripe me de manu inimicorum meorum
 et a persequentibus me⁸
 125 Illustra faciem tuam super seruum tuum
 saluum me fac in misericordia tua⁹
 domine nec confundar quoniam inuocaui te¹⁰
 Delictum meum cognitum tibi feci
 et iniustitiam meam non abscondedi
 130 Dixi confitebor aduersum me iniustitiam meam domino
 et tu remisisti impietatem peccati mei¹¹
 Tu es refugium meum a tribulatione que circumdedit me
 exultatio mea erue me a circumdantibus me¹²
 Fiat domine misericordia tua super nos
 135 quemadmodum sperauimus in te¹³
 Iudica domine nocentes me
 expugna impugnantes me¹⁴
 Apprehende arma et scutum
 et exurge in adiutorium mihi¹⁵
 140 Effunde frameam et conclude
 aduersus eos qui persecuntur me
 dic anima mea salus tua ego sum¹⁶
 /Domine quando respicies [fol. 24b.
 restitue animam meam a malignitate eorum
 145 a lionibus unicam meam¹⁷
 Non supergaudiant mihi qui aduersantur mihi inique
 qui odierunt me gratis et annuunt oculis¹⁸
 Uidisti domine ne sileas
 domine ne discedas a me¹⁹

¹ Ps. xxvii. 3.⁴ Ps. xxx. 6.¹¹ Ps. xxxi. 5.¹⁵ Ps. xxxiv. 2.¹⁹ Ps. xxxiv. 22.² Ps. xxx. 2.⁷ Ps. xxx. 10.¹² Ps. xxxi. 7.¹⁶ Ps. xxxiv. 3.³ Ps. xxx. 3.⁸ Ps. xxx. 16.¹³ Ps. xxxii. 22.¹⁷ Ps. xxxiv. 17.⁴ Ps. xxx. 4.⁹ Ps. xxx. 17.⁵ Ps. xxx. 5.¹⁰ Ps. xxx. 18.¹⁸ Ps. xxxiv. 1.¹⁹ Ps. xxxiv. 19.

- T] Exurge et intende iudicio meo
 deus meus et dominus meus in causam meam¹
 Iudica me secundum iustitiam tuam
 domine deus meus et non supergaudiant mihi²
 Non dicant in cordibus suis
- 155 euge euge anima nostra
 nec dicant deuorabimus eum³
 Non ueniat mihi pes superbiæ
 et manus peccatoris non moueat me⁴
 Non derelinquas me domine deus meus
- 160 ne discesseris a me⁵
 Intende in adiutorium meum
 domine deus salutis meæ⁶
 Notum fac mihi domine finem meum
 Et numerum dierum meorum quis est
- 165 ut sciam quid desit mihi⁷
 Ab omnibus iniquitatibus meis erue me⁸
 amoue a me plagas tuas⁹
 Exaudi orationem meam domine et deprecationem meam
 auribus percipe (lacrimas) meas
- 170 Ne siliās quoniam aduena sum apud te
 et perigrinus sicut omnes patres mei¹⁰
 Remitte mihi domine ut refrigerer
 priusque abiam et amplius non ero¹¹
 Tu autem domine
- 175 ne longe facies miserationes tuas a me¹²
 Complacet tibi domine ut eruas me
 domine ad adiuuandum me respice¹³
 Confundantur et reueriantur simul
 qui querunt animam meam ut auferant eam
- 180 Conuertentur retrorsum
 et reueriantur qui uolunt mihi mala¹⁴
 Ferant confestim confussionem suam
 qui dicunt mihi euge euge¹⁵
 Exultent et lætentur super te omnes querentes te
- 185 et dicant semper magnificetur dominus
 qui diligunt salutare tuum¹⁶
 Ego autem menditicus sum et pauper
 dominus sollicitus est mihi
 Adiutor meus et protector meus es
- 190 deus meus ne tardaueris¹⁷

¹ Ps. xxxiv. 23.² Ps. xxxiv. 24.³ Ps. xxxiv. 25.⁴ Ps. xxxv. 12.⁵ Ps. xxxvii. 22.⁶ Ps. xxxvii. 23.⁷ Ps. xxxviii. 5.⁸ Ps. xxxviii. 9.⁹ Ps. xxxviii. 11.¹⁰ Ps. xxxviii. 13.¹¹ Ps. xxxviii. 14.¹² Ps. xxxix. 12.¹³ Ps. xxxix. 14.¹⁴ Ps. xxxix. 15.¹⁵ Ps. xxxix. 16.¹⁶ Ps. xxxix. 17.¹⁷ Ps. xxxix. 18.

- T] Ego dixi domine miserere mei
 sana animam meam quoniam peccaui tibi¹
 Tu autem domine misserere mei et resuscita me²
 Iudica me deus
 195 et discerne causam meam de gente non sancta
 ab homine usque ueritatem tuam³
 * * * * *
 /Ego uero egenus et pauper sum [fol. 25.
 deus adiuua me
 Adiutor meus et liberator meus es tu
 200 domine ne moreris⁴
 In te domine speraui non confundar in eternum⁵
 in tua iustitia libera me et eripe me
 Inclina ad me aurem tuam et salua me⁶
 Esto mihi in deum protectorem et in locum munitum
 205 ut saluum me facias
 Quoniam firmamentum meum et refugium meum es tu⁷
 deus meus eripe me de manu peccatoris
 et de manu contra legem agentis et iniqui⁸
 Repleatur os meum in laude tua ut cantem gloriam tuam
 210 tota die magnitudinem tuam⁹
 Non proicias me in tempore senectutis
 cum deficiet uirtus mea ne derelinquas me¹⁰
 Deus ne elongueris a me
 deus meus in adiutorium meum respice¹¹
 215 Deus ne derelinquas me. Donec annuntiam
 brachium tuum generationi omni quæ uentura est¹²
 Ne tradas bestis animam confitentem tibi
 animas pauperum tuorum ne obliuiscaris in finem¹³
 Respice in testamentum tuum quia repleti sunt
 220 qui obscurati sunt terræ domibus iniquitatum¹⁴
 Ne memineris iniquitatum nostrarum antiquarum
 cito anticipent nos misericordiæ tuæ
 quia pauperes facti sumus nimis¹⁵
 Adiuua nos deus salutaris noster
 225 propter gloriam nominis tui domine libera nos
 et propitius esto peccatis nostris
 propter nomen tuum domine¹⁶
 Excita potentiam tuam et ueni ut saluos facies nos¹⁷
 Deus uirtutum conuerte nos
 230 et ostende faciem tuam et salui erimus¹⁸

¹ Ps. xl. 5.
⁵ Ps. lxx. 1.
⁹ Ps. lxx. 8.
¹³ Ps. lxxiii. 19.
¹⁷ Ps. lxxix. 3.

² Ps. xl. 11.
⁶ Ps. lxx. 2.
¹⁰ Ps. lxx. 9.
¹⁴ Ps. lxxiii. 20.
¹⁸ Ps. lxxix. 20.

³ Ps. xlii. 1-3.
⁷ Ps. lxx. 3.
¹¹ Ps. lxx. 12.
 Ps. lxxviii. 8.

⁴ Ps. lxx. 6.
⁸ Ps. lxx. 4.
¹² Ps. lxx. 18.
¹⁶ Ps. lxxviii. 9.

- T] Domine deus uirtutum exaudi orationem meam
auribus percipe deus Iacob¹
Protector noster aspice deus
et respice in faciem Christi tui²
- 235 Conuerte nos deus salutem nostrarum
et auerte iram tuam a nobis³
Inclina domine aurem tuam mihi et exaudi me
quoniam inops et pauper sum ego⁴
Custodi animam meam quoniam sanctus sum
- 240 saluum fac seruum tuum deus meus sperantem in te⁵
Miserere mei domine quoniam ad te clamabo tota die⁶
lætifica animam serui tui
quia ad te domine animam meam leuaui⁷
/Quoniam tu domine suauis et mitis [fol. 25b.
- 245 et multæ misericordiæ tuæ omnibus inuocantibus te⁸
Auribus percipe domine orationem meam
et intende uoci deprecationis meæ⁹
Deduc me domine in uia tua
et ingrediar in ueritatem tuam
- 250 lætetur cor meum ut timeat nomen tuum¹⁰
Et tu domine deus miserator et misericors
patiens et multæ misericordiæ et uerax¹¹
Respice in me et miserere mei
da imperium tuum puero tuo
- 255 et saluum fac filium ancillæ tuæ¹²
Fac mecum signum in bono
ut uideant qui odierunt te et confundantur
Quoniam tu domine adiuuasti me et consolatus es me¹³
Intret oratio mea in conspectu tuo
- 260 inclina aurem tuam ad precem meam¹⁴
Conuertere domine usquequo
et deprecabilis esto super seruos tuos¹⁵
Et respice in seruos tuos et in opera tua
et dirige filios eorum¹⁶
- 265 Et sit splendor domini dei nostri super nos
et opera manuum nostrarum dirige super nos
et opus manuum nostrarum dirige¹⁷

Pater noster.

- 270 **D**Eus in adiutorium meum intende
domine ad adiuuandum me festina¹⁸

¹ Ps. lxxxiii. 9.² Ps. lxxxv. 2.³ Ps. lxxxv. 6.⁴ Ps. lxxxv. 17.⁵ Ps. lxxxix. 17.⁶ Ps. lxxxiii. 10.⁷ Ps. lxxxv. 3.⁸ Ps. lxxxv. 11.⁹ Ps. lxxxvii. 3.¹⁰ Ps. lxxxix. 2.¹¹ Ps. lxxxiv. 5.¹² Ps. lxxxv. 4.¹³ Ps. lxxxv. 15.¹⁴ Ps. lxxxix. 13.¹⁵ Ps. lxxxv. 1.¹⁶ Ps. lxxxv. 5.¹⁷ Ps. lxxxv. 16.¹⁸ Ps. lxxxix. 16.

- T] Domine exaudi orationem meam
et clamor meus ad te ueniat¹
Non auertas faciem tuam a me
in quacunque die tribulor inclina ad me aurem tuam
- 275 In quacunque die inuocauero te
uelociter exaudi me²
Paucitatem dierum meorum nuntia mihi³
Ne reuoces me in demedio dierum meorum⁴
Memento nostri domine in beneplacito populi tui
uissita nos in salutare tuo⁵
- 280 Peccaui cum patribus nostris
iniuste egimus iniquitatem fecimus⁶
Saluos fac nos domine deus noster
et congrega nos de nationibus⁷
- 285 Saluum fac dextra tua et exaudi me⁸
/Da nobis auxilium de tribulatione [f. 29.
quia uana salus hominis⁹
Et tu domine domine fac mecum propter nomen tuum
quia suauis est misericordia tua
- 290 Libera me¹⁰ quia egenus et pauper ego sum¹¹
Adiuua me domine deus meus
saluum me fac secundum misericordiam tuam¹²
O domine libera animam meam a persequentibus eam¹³
misericors dominus et iustus
- 295 deus noster nostri miserebitur¹⁴
O domine quia ego seruus tuus
ego seruus tuus et filius ancillæ tuæ.
Disrupisti uincula mea.¹⁵
O domine saluum fac
- 300 O domine bene prosperare¹⁶
Non ne derelinquas usquequaque¹⁷
Non repellas me a mandatis tuis¹⁸
Retribue seruo tuo uiam
et custodiam sermones tuos¹⁹
- 305 Revela oculos meos
et considerabo mirabilia de lege tua²⁰
Incola ego sum in terra
non abscondas a me mandata tua²¹
Aufer a me obprobrium et contemptum
- 310 quia testimonia tua exquisiui²²
Adhæsit pauimento anima mea

294 et iustus *om. T ins. T**

¹ Ps. ci. 2.

² Ps. ci. 3.

³ Ps. ci. 24.

⁴ Ps. ci. 25.

⁵ Ps. cv. 4.

⁶ Ps. cv. 6.

⁷ Ps. cv. 47.

⁸ Ps. cvii. 7.

⁹ Ps. cvii. 13.

¹⁰ Ps. cviii. 21.

¹¹ Ps. cxviii. 22.

¹² Ps. cxviii. 26.

¹³ Ps. cxiv. 4.

¹⁴ Ps. cxiv. 5.

¹⁵ Ps. cxv. 16.

¹⁶ Ps. cxvii. 25.

¹⁷ Ps. cxviii. 8.

¹⁸ Ps. cxviii. 10.

¹⁹ Ps. cxviii. 17.

²⁰ Ps. cxviii. 18.

²¹ Ps. cxviii. 19.

²² Ps. cxviii. 22.

- T] uiuifica me secundum uerbum tuum¹
 Uias meas enuntiaui tibi et exaudisti me
 doce me iustificationes tuas²
- 315 Uiam iustificationum tuarum instrue me
 et exercebor in mirabilibus tuis³
 Dormitauit anima mea præ tedio
 Confirma me in uerbis tuis⁴
 Uiam iniquitatis amoue a me
- 320 et in lege tua miserere mei⁵
 Legem pone mihi domine uiam iustificationum tuarum
 et exquiram eam semper⁶
 Da mihi intellectum et scrutabor legem tuam
 et custodiam illam in toto corde meo⁷
- 325 Deduc me in semitam mandatorum tuorum
 quia ipsam uolui⁸
 Inclina cor meum in testimonia tua
 et non in auaritiam⁹
 Auerte oculos meos ne uideant uanitatem
- 330 in uia tua uiuifica me¹⁰
 Statue seruo tuo eloquium tuum in timore tuo¹¹
 Amputa opprobrium meum quod suspicatus sum
 quia iudicia tua iocunda¹²
 Ecce concupiui mandata tua
- 335 et in æquitate tua uiuifica me¹³
 Et ueniat super me misericordia tuo domine
 salutare tuum secundum eloquium tuum¹⁴
 /Et ne auferas de ore meo
 uerbum ueritatis usquequoque
- 340 quia in iudiciis tuis supersperaui¹⁵
 Miserere mei secundum eloquium tuum¹⁶
 Misericordia domini plena est terra
 iustificationes tuas doce me¹⁷
 Bonitatem et disciplinam et scientiam doce me
- 345 quia in mandatis tuis credidi¹⁸
 Bonus es tu
 et in bonitate tua doce me iustificationes tuas¹⁹
 Manus tuæ fecerunt me et plasmauerunt me
 da mihi intellectum ut discam mandata tua²⁰
- 350 Fiat misericordia tua ut consuletur me
 secundum eloquium tuum seruo tuo.²¹
 Ueniant mihi miserationes tuæ et uiuam²²

[f. 29b.]

¹ Ps. cxviii. 25.² Ps. cxviii. 29.³ Ps. cxviii. 36.⁴ Ps. cxviii. 40.⁵ Ps. cxviii. 64.⁶ Ps. cxviii. 76.⁷ Ps. cxviii. 26.⁸ Ps. cxviii. 33.⁹ Ps. cxviii. 37.¹⁰ Ps. cxviii. 41.¹¹ Ps. cxviii. 66.¹² Ps. cxviii. 77.¹³ Ps. cxviii. 27.¹⁴ Ps. cxviii. 34.¹⁵ Ps. cxviii. 38.¹⁶ Ps. cxviii. 43.¹⁷ Ps. cxviii. 68.¹⁸ Ps. cxviii. 28.¹⁹ Ps. cxviii. 35.²⁰ Ps. cxviii. 39.²¹ Ps. cxviii. 58.²² Ps. cxviii. 73.

- T] Fiat cor meum immaculatum in iustificationibus tuis
ut non confundar¹
- 355 Iniqui persecuti sunt me adiuua me²
Secundum misericordiam tuam uiuifica me
ut custodiam testimonia oris tui³
Tuus sum ego saluum me fac
quoniam iustificationes tuas exquissui⁴
- 360 Domine uiuifica me secundum uerbum tuum⁵
Uoluntaria oris mei beneplacita fac domine
et iudicia tua doce me⁶
Suscipe me secundum eloquium tuum et uiuam
et non confundas me ab expectatione mea⁷
- 365 Adiuua me et saluus ero⁸
Confige a timore tuo carnes meas⁹
Non tradas me calumpniantibus mihi superbi¹⁰
Fac cum seruo tuo secundum misericordiam tuam
et iustificationes tuas doce me¹¹
- 370 Seruus tuus sum ego
da mihi intellectum ut sciam testimonia tua¹²
Aspice in me et miserere mei
secundum iudicium diligentium nomen tuum¹³
Gressus meos dirige secundum eloquium tuum
- 375 ut non dominetur me omnis iniustitia¹⁴
Redime me a calumpnis hominum
ut custodiam mandata tua¹⁵
Faciem tuam illumina super seruum tuum
et doce me iustificationes tuas¹⁶
- 380 Et intellectum da mihi et uiuam¹⁷
Clamaui in toto corde meo exaudi me domine
iustificationes tuas requiram¹⁸
Clamaui ad te saluum me fac
et custodiam mandata tua¹⁹ [f. 30.
- 385 /Uocem meam audi secundum magnam misericordiam tuam
et secundum iudicium tuum uiuifica me²⁰
Uide humilitatem meam et eripe me
quia legem tuam non sum oblitus²¹
Iudica iudicium meum et redime me
- 390 propter eloquium tuum uiuifica me²²
Misericordiæ tuæ multæ domine
secundum iudicium tuum uiuifica me²³
Domine in misericordia tua uiuifica me²⁴

¹ Ps. cxviii. 80.
⁶ Ps. cxviii. 107.
⁹ Ps. cxviii. 120.
¹² Ps. cxviii. 132.
¹⁷ Ps. cxviii. 144.
²¹ Ps. cxviii. 153.

² Ps. cxviii. 86.
⁶ Ps. cxviii. 108.
¹⁰ Ps. cxviii. 121.
¹⁴ Ps. cxviii. 133.
¹⁸ Ps. cxviii. 145.
²² Ps. cxviii. 154.

³ Ps. cxviii. 88.
⁷ Ps. cxviii. 116.
¹¹ Ps. cxviii. 124.
¹⁵ Ps. cxviii. 134.
¹⁹ Ps. cxviii. 146.
²³ Ps. cxviii. 156.

⁴ Ps. cxviii. 94.
⁸ Ps. cxviii. 117.
¹³ Ps. cxviii. 125.
¹⁶ Ps. cxviii. 135.
²⁰ Ps. cxviii. 149.
²⁴ Ps. cxviii.

- T] Appropinquet deprecatio mea in conspectu tuo domine
 395 iuxta eloquium tuum da mihi intellectum¹
 Intret postulatio mea in conspectu tuo
 secundum eloquium tuum eripe me²
 Fiat manus tua ut saluet me
 quoniam mandata tua elegi³
 400 Quere seruum tuum domine
 quia mandata tua non sum oblitus⁴
 Domine libera animam meam
 a labiis iniquis et lingua dolosa⁵
 405 Miserere nostri domine miserere nostri⁶
 Conuerte domine captiuitatem nostram
 sicut torrens in austro⁷
 De profundis clamaui ad te domine⁸
 domine exaudi uocem meam
 410 Fiant aures tuæ intendentes
 in uocem deprecationis meæ⁹
 Si iniquitates obseruaueris domine
 domine quis sustinebit¹⁰
 Inquacunque die inuocauero te exaudi me
 415 multiplicabis in anima mea uirtutem¹¹
 Opera manuum tuarum ne dispicias¹²
 Et uide si uia iniquitatis in me est
 et deduc me in uia æterna¹³
 Eripe me domine ab homine malo
 420 a uiro iniquo eripe me¹⁴
 Custodi me domine de manu peccatoris
 ab hominibus iniquis eripe me¹⁵
 Dixi domino deus meus es tu
 exaudi uocem deprecationis meæ¹⁶
 425 Domine domine uirtus salutis meæ
 obumbrasti super caput meum in die belli¹⁷
 Non tradas domine desiderio meo peccatori
 cogitauerunt contra me
 ne derelinquas me ne forte exaltentur¹⁸
 430 Domine clamaui ad te exaudi me
 intende uoci orationis meæ cum clamauero ad te¹⁹
 Dirigatur oratio mea sicut incensum in conspectu tuo
 eleuatio manuum mearum sacrificium uestpertinum²⁰
 435 et hostium circumstantiæ labiis meis²¹

¹ Ps. cxviii. 169.² Ps. cxviii. 170.³ Ps. cxviii. 173.⁴ Ps. cxviii. 176.⁵ Ps. cxix. 2.⁶ Ps. cxviii. 3.⁷ Ps. cxv. 4.⁸ Ps. cxviii. 1.⁹ Ps. cxviii. 2.¹⁰ Ps. cxviii. 3.¹¹ Ps. cxviii. 3.¹² Ps. cxviii. 8.¹³ Ps. cxviii. 24.¹⁴ Ps. cxviii. 2.¹⁵ Ps. cxviii. 5.¹⁶ Ps. cxviii. 7.¹⁷ Ps. cxviii. 8.¹⁸ Ps. cxviii. 9.¹⁹ Ps. cxl. 1.²⁰ Ps. cxl. 2.²¹ Ps. cxl. 3.

- T] /Non declines cor meum in uerbo malitiæ¹ [f. 30b.
 Custodi me a laqueo quem statuerunt mihi
 et a scandalis operantium iniquitatem²
 Intende ad deprecationem meam
 440 quia humiliatus sum nimis
 Libera me a persequentibus me
 quia confortati sunt super me³
 Educ de custodia animam meam
 ad confitendum nomini tuo
 445 me expectant iusti donec retribuas mihi⁴
 Domine exaudi orationem meam
 auribus percipe obsecrationem meam in ueritate tua
 exaudi me in tua iustitia⁵
 Et non intres in iudicio cum seruo tuo
 450 quia non iustificabitur in conspectu tuo omnis uiuens⁶
 Uelociter exaudi me defecit spiritus meus
 Non auertas faciem tuam a me
 et similis ero discendentibus in lacum⁷
 Auditam mihi fac mane misericordiam tuam
 455 quia in te speraui
 Notam fac mihi uiam in quo ambulem
 quia ad te leuaui animam meam⁸
 Eripe me de inimicis meis domine ad te confugi⁹
 doce me facere uoluntatem tuam
 460 quia deus meus es tu
 Spiritus tuus bonus deducet me in terra recta¹⁰
 propter nomen tuum domine
 uiuificabis me in æquitate tua
 Educes de tribulatione animam meam¹¹
 465 et in misericordia tua disperdes inimicos meos
 Et perdes omnes qui tribulant animam meam
 quoniam ego seruus tuus sum¹²
 Emitte manum tuam de alto
 eripe me et libera me de aquis multis
 470 de manu filiorum alienorum¹³
 Quorum os locutum est uanitatem
 et dextera eorum dextera iniquitatis¹⁴
 Deus canticum nouum cantabo tibi
 in psalterio decachordo psallam tibi¹⁵
 475 Qui das salutem regibus
 qui redimit Dauid seruum suum de gladio maligno¹⁶

Glossae T] 466 omnes] uel eos

476 redimit] [redimi]s

suum] t[uum]

¹ Ps. cxl. 4.² Ps. cxl. 9.³ Ps. cxli. 7.⁴ Ps. cxli. 8.⁵ Ps. cxlii. 1.⁶ Ps. cxlii. 2.⁷ Ps. cxlii. 7.⁸ Ps. cxlii. 8.⁹ Ps. cxlii. 9.¹⁰ Ps. cxlii. 10.¹¹ Ps. cxlii. 11.¹² Ps. cxlii. 12.¹³ Ps. cxlii. 7.¹⁴ Ps. cxlii. 8.¹⁵ Ps. cxlii. 9.¹⁶ Ps. cxlii. 10.

T] eripe me
Et eripe me de manu filiorum alienorum¹

480 Credo in deum patrem omnipotentem
usque in finem.

Et pater noster.

Ascendat oratio nostra usque ad tronum
claritatis tuæ domine /et ne uacua reuertatur [f. 31.
ad nos postolatio nostra. amen. amen. amen. alleluia.

Has orationes preces supplicationesque fundimus in con-
spectu misericordissimæ diuinæ maiestatis tuæ domine deus
omnipotens et misericors in honore beatissimæ Mariæ semper
uirginis genitricis tuæ sanctique Michaelis archangeli nouem-
5 que graduum supernorum ciuium totiusque æclessiæ catholicæ
et in honore ipsius summæ sanctissimæque unicæ trinitatis
patris et filii et spiritus sancti ac specialiter horum quorum
hodie festiuitas celebratur et quorum hic reliquiæ habentur ;
ut in hac uita sine offensione feliciterque a cunctis diabuli
10 uitiorumque necnon malorum hominum insidiis ac tempta-
tionibus liberati, post hanc uitam in electorum grege te,
domine deus omnipotens et misericors adiuuante et guber-
nante, inseri numerarique mereamur ac sine fine in sempi-
ternis gaudiis unica solaque uisionis tuæ consolatione summa
15 sanctissimaque trinitas in conspectu misericordissimæ maies-
tatis tuæ gloriose coronemur per omnia secula seculorum.
amen. amen. amen.

¹ Ps. cxliii. 11

[HYMNUS S. COLUMBAE IN LAUDEM S. CIARANI.]

- T] **A**lto et ineffabile apostolorum coeti
 celestis Hierusolimæ sublimioris speculi
 sedente tribunalibus solis modo micantibus
 Quiaranus sanctus sacerdos insignis nuntius
- 5 inaltatus est manibus angelorum celestibus
 Consummatis felicibus sanctitatum generibus
 quem tu Christe apostolum mundo misisti hominem
 gloriosum in omnibus nouissimis temporibus

- Rogamus deum altissimum per sanctorum memoriam
- 10 sancti Patrici episcopi Ciarani prespeteri
 Columbæque auxilia nos deffendant (egregia
 ut per) illorum merita posideamus præmia

YZ] 1 ineffabili T*YZ [coet]u T* cetui YZ 2 Ierosolime YZ
 uel [specul]æ T* specule YZ 3 sedenti YZ miccantibus Y
 4 Queranus sacerdos sanctus insignis Christi nuntius YZ 6 con-
 sumatis YZ
 vv 9-12 om. YZ

T] /INCIPIT YMNUS LASRIANI .I. MOLASSE
 DAMINNSE. [f. 31b. col. 1.

A Bbas probatus omnino
Benedictus a domino
Cum caritatis fructibus
Doctor æclesiasticus
 5 **E**lectus dei anthleta
Fidelis sine macula
Gregis pastor subagrinus
Humilis supplex submisus
Ieunus largissimus
 10 **K**astus cum rectis móribus
Lucerna erit in tota
Macculasrius Hibernia
Nadfráich et sanctus filius
Optimus dei filius
 15 **P**robatus sapiens perítus
Quem coronauit dominus
Requiescit post obitum
Securus im perpetuum
Tenebrarum rectoribus
 20 **U**ictis atque principibus
Xristo cum suis omnibus
Ymnum canit celestibus
Zelus in quó fuit mísus
 dei præ participibus

ORATIO.

Per meritum Macculasrí summi sacerdotis
 adiuua nos Christe saluator mundi qui regnas.

T] /MÆL ISU DIXIT. [f. 31b, col. 2.

In spirut nóeb immunn
innunn *ocus* ocunn,
in spirut nóeb chucunn,
tæt a Chríst co hopunn.

5 In spirut nóeb d'aittreb
ar cuirp is ar n-anma,
di-ar snádud co solma
ar gábud ar galra

10 Ar demnaib ar pheccdaib
ar iffern co n-il-ulcc
a Ísu ro'n'nóeba,
ro'n'sóera do spirut.

In spirut.

[NOMINA APOSTOLORUM.]

SImon Madian is Matha
Partholon Tómas Tatha
Petar Andreas Pilipp Pol
Eoain is da Iacob.

B] 2 Parrthalon
Iacob

3 Petur Andrias Pilip

4 Eoin *ocus* na da

T] /INCIPIT YMNUS SANCTI PATRICII. [f. 32.

E Cce fulget clarissima Patricii sollempnitas
in qua carne deposita felix transcendit sidera

Qui mox a pueritia diuina plenus gratia
uitam cepit diligere dignitatis angelicæ

5 Hic felici prosapia natus est in Brittaniam
perceptoque baptismo studet ad alta tendere

Sed futurorum præscius clemens et rector dominus
hunc direxit apostolum Hiberniæ ad populum

Erat nanque hæc insula bonis terræ fructifera
10 sed cultore idolatra mergebatur ad infima

Ad hanc doctor egregius adueniens Patricius
prædicabat gentilibus quod tenebat operibus

Confluebat gentilitas ad eius sancta monita
et respuens diabulum colebat regem omnium

15 Gaudebatque se liberam remeare ad patriam
qua serpentis astutia olim expulsa fuerat

Quapropter dilectissimi huius in laude præsulis
psallamus Christo cordibus alternantes et uocibus

Ut illius suffragio liberati a uitio
20 perfruamur in gloria uisione angelica

Laus patri sit et filio cum spiritu paraclito
qui suæ donó gratiæ misertus est Hiberniæ.

amen.

| | | | | |
|-------------------------|-------------|-------------|-------------|--------------------------|
| W] 3 om. a | puericia | gracia | 4 angelice | 5 ortus <i>pro</i> natus |
| Britannia | 6 baptismo | om. ad | 7 Set | 8 Hyberne |
| 9 namque insula | terre | 10 set | ydolatra | 12 gentilibus W |
| gentibus W* | 14 diabulum | 15 remeasse | 16 hastucia | olim |
| 21 in <i>pro</i> sit et | 22 suo | Hybernie | | |

T] INCIPIT YMNUS SANCTÆ BRIGITÆ.

P Hoebi diem fert orbita plenum decoris gratia
qui Brigitæ pro laurea mundo ministrat gaudium

Hanc spina tanquam liliū stirps protulit mortalium
splendore carnis nobilem candore carnis celibem

5 Haec pro supernis cedere carnis fugit blanditiæ
/egris tulit leuamina egentibus cibaria [f. 32b.

Sponsique per suffragium hostile uisit premium
signis et actu uiuere sé monstrat aruis celicæ

Ob Salemonis gloriam reliquit Æthiopiam
10 ornant oliuæ uasculum regale sumat ferculum

Hæc gemma regis fulgida Numæ kalendis sarcina
soluta carnis celica conscendit ad palatia

Ubi laborum premio iam compta flore lacteo
gregi adheret candido agno canens altissimo

15 Quo nos pudoris speculum uirtute duc precāminum
laudemus ut pro gratia tecum regentem secula

Laus sit patri laus filio laus flamine sanctissimó
uni substantialiter trinóque personaliter
amen.

[PRAEFATIO IN AMRA COLUIM CILLE.]

T] Loc dond Amru usque in finem .i. in blog thalman fil otá Féne in
 Huib Tigernan im-Midi co Dún na n-Airbed hi crích (Mas)raidi fri
 hIrorus anair; *no* do Chectraigib Slecht a Breifni *Connacht* .i. do
 Dallán. *Colum Cille mac* Feidlimid meic Fergusa meic Conaill
 5 meic Neill ro'scrib Dallan in-so. IS é *immorro* in tres fath ar a
 tanic *Colum Cille* .i. díultud do'ratsat ríg Hérend im *Æd mac*
Anmerech do fíledaib Hérend, ar ro bai di-a n-immud na filed *ocus*
 di-a ndoilgi *conna* coemnactar fir Herend beith imni *friu*; ar inti
 no'ærtha and-sein mani eipled fo chét-oir, no'asaitis cnuicc nemed
 10 fair co mba suaichnid do chach he, *ocus* combid anáeb fair dogrés;
ocus no'asaitis *for* ind filid fein na cnuicc *ocus* no'eipled fo chét-oir
 díammas cen chinaid no'ærad. Is and iarum ro'batar na filid (oc
 Ibur) Chinntrachta hi crích Ulad, ar do'rat rí Ulad condmed tri
 mbliadan doib, *no* bliadain ule doib and-sein. Conid and-sein
 15 doronsat scela fein do doilbiud fein, *ocus* ní *forcæmnactar* etir amal
 no'innistéis, *acht* dia nderail *for* in ciniud nborbb etir i rabatar
 ro'dolbset filid shulbairi na faibli breici. Ticht tra o fíledaib Hérenn
 co *Colum Cille* conid chuccu tisad ar-tus ria-siu (ri)sad i nDruim
 Cetta, du ir-rabatar nar-ríg ro'diultsat riu-som. Ro'aitgiset *immorro*
 20 ainm nDe fri [cend] *Coluim Cille* *ocus* in chrabaid chrístaide . . .
 do'sfucad *for* a chommairchi co Druim Ceta. Tanic iarum
Colum Cille amal tanic as a churuch secht fichit a lin; ut poeta
 dixit;

(Cethra)cha sacart a lin
 25 fiche epscop huasal bríg
 icon tsalm-chetul cen acht
 cóeca deochain tricha macc.

Co ruc leis (na fíleda) co Druim Cetta. Ro'boi *immorro* Dallan
mac Forgaill *for* innarbu etir na filedu ciarbo sui ecnaí *ocus*
 30 filidechta hé. Doroni uero *Colum Cille* (sid na filed fri) firu
 Hérend *ocus* fri *Æd mac Ainmerech* ria cach caingin bóí isin dail
 conid ed sein raitir cid indiu, "ái nemed ria cech áí" (i. caingen na
 nemed) ria cach caingin. Ro'chuinnig *dana Colum Cille* *torsna* rigu
 35 batár isin dail toisigecht filed n-Erend do thabairt do Dallán (ar
 ecna) *ocus* ar a eolas i filidecht sech cach. Doroni *Colum Cille*
 dub-laid oc dul don dail immalle frisna filedu Cormaicc . . .
 cia log dobérthar dam-sa dar cend in molta. Asbert *Colum Cille*
 dobérthar nem duit *ocus* do cech óen no'dn'geba . . . chena.
 Ni bat lia andat bai mála odrai i mbúali. Cate comartha airi-sein,

Glossa T] i Féne] .i. tulach

- T] ar in dall, cotiberthar. Dobérthar do rosce duit fri denom in molta, corop leir duit nem *ocus* ær *ocus* talam, *ocus* in tan bas dered don molad Doroni *Colum Cille* tuaslucud Scandlan meicc Cinn-fælad as a giallacht, *ocus* ro'slécht do soscélu
 *ocus* dorat ocht fichit dam riata do . . . n anamcharait,
 45 *ocus* is iat comarbbai *Coluim Cille* roptar anm-charait
 Osraigi conid e i n-Hi *ocus* dlegtair hocht fichit dam riatai beus do shamud hiæ a hOsraigi etir Æd mac Anmereich *ocus* Ædan mac Gabran im Dal-riatai, *ocus* ro'leicthea Dal-riata do fognam do
 50 fairrci eter Erinn *ocus* Albain *ocus* Gall-goidil do rig Alban dar a cend. Dochuaid.

[AMRA COLUIM CILLE.]

- L Ocus huius artis Druim Cetta dia mbui in mor-dal [fol. 34, col. 1 and. I n-amsir Æda meicc Anmereich *ocus* Ædan meicc Gabran dorigned. Perso .i. Dallan macc Forgaill do Másraigib Maige Slécht a Bréifni Connacht. Tucait ar roachtain richid do fein et aliis per sé. Tri tucaite *immorro* ar a tánic *Colum Cille* a hAlbain i nHerinn in tan-sin .i. do fuaslucud Scandlan Moir meicc Cindfælad rig Osraige frisi ndeochaid a rathaige-som. Ocus do astud na filed i nHéind. ar ro'bass ic á n-innarba ar a tromdacht .i. *tricha* fo lán chléir *ocus* a .xu. fo leith chleir .i. ind ollamain .i. da cét déc filed al-lín ut quidam dixit, fecht*
 10 *Ocus* do shithugud eter firu Hérend *ocus* Alban im Dal-riata; ro tudchaid iarum *Colum Cille* isin n-airecht, *ocus* co n-erracht sochaide isind airiucht do fáilti fris; *ocus* co táncatar na filid do airfítiud dó. conid and-sein asbert *Colum Cille* fri hÆd:

Cormacc cain búich neoit
 nuæ a moltha crína a séoit
 is *ed* ro'légus rath-cræth
 cen-mair molthiár mairgg ærthiar, Æd.

Cáin in súg ass-a sóer-aighthib súgthiár
 mairgg in iath ecnaire ærthiár
 árad cloth cáin in réim riarait bí
 do'fuairthet moltha maini

- Is iar-sein bui *Colum Cille* ic cunchid Scandláin for Æd, *ocus* ní tharat dó; *co* n-érbairt-som dana fri hÆd, 'is e no'gebad a assai
 25 imm iarméirge ceb e bale i mbeth'; *ocus* ro'comallad samlaid.
 Colmán macc Comgellan *immorro* do Dál-riata is e ruc in nibreith .i. a fecht *ocus* a slogad la firu Herend, ar is slogad la fonnaib dogrís;

T] a cáin *ocus* a cobach la firu Alban. *Ocus* is frisin Colman-sin dorigni Colum Cille in mbóide in tan ropo lenam bec he, et dixit :

30 A *chubus* con, a anim glan,
as so póic duit, dalle phóic dam.

Ocus asbert Colum Cille is e dogénad sithugud etir firu Hérend *ocus* Alban.

Tanic iarum Dallán do acallaim Choluim Cille, conid and ro'gab in remfocul do; *ocus* ní relic Colum Cille do a denam secha seín, (co-ndernad) i n-amsir a heitsechta; asbert, fri marb robo chubaid.

/Dorairgert tra Colum Cille indmasa *ocus* toirthe (in [fol. 34, col. 2 tal)man do Dallan dar cend in molta-so *ocus* ní ragaib Dallán acht 40 nem dó fein *ocus* do cech oen no'dú'gebad *ocus* do'fucfad eter ceill *ocus* fogur.

"Cuin ro'innub th'éc *ocus* tu i n-aílithri *ocus* messe in nHerinn" ? Tri (com)arthai immorro dorat Colum Cille dó, in tan dogénad a molad, comad marcach eich alaid no'innised dó eitsecht Coluim 45 Cille; *ocus* in cétna foccul no'ráidfed comad hé tosach in molta; *ocus* a shúli do lécud dó céin no'beth ic a de(nam).

Hic áth Féni din im-Midi ro'chanad in molad-so (ut) Máel-suthain dixit. Adfét immorro Fer-domnach comarba, is ar Sligi Assail ro'chanad ótha Dún na n-Airbed cosin crois ic Tig Lommán.

50 *Fecht do Máel-choba na cliar
hic Ibur Chind-trachta thíar
dá cét dec (filed) fo's'fúair
frisin n-ibar aníar-thúaid.

Coindmed te(ora) mbliadan mbind
55 dorat dóib Máel-coba in ciing
mer(aid) co lá bratha báin
do cheneól delbda Demmain.

Tres filiae Orci quæ uocantur diuersis nominibus in cælo et in terra et in inferno; in cælo quidem Stenna et Euriale et Medusa; .i.
60 Clothus Lacessis Antropus; in inferno Electo Migerá Stífone.

Hoc est principium laudationis. Anamain etir da nin in-so .i. nin hi tosach in molta *ocus* i n-a deriud .i. Ní disceoil *ocus* membuain; no is gobul di .i. raicni de-chubaid .i. da s(on no) a trí do thinscetul o oen-fid beos diaid i ndi[aid] *ocus* son o fid is ecsamail inn-a ndiaid-side.

65 Ní disceoil .i. ní dúthe sceoil .i. ní ba scél do dúid clúathaigfit(er).
Ní chelt céis ceol de chruitt Craiptini co . . córastar for slúagu suan-bas; consert coibnius etir sce(o main) Moriath máccthacht Morca: ba moo lei cech log Labr(aid).

Bá binniu cech ceól in chrott
70 arpéit Labraid Longse(ch) Lorcc
cairbo docht for runi in ri
in ro'chel céis Craip(tini).

Glossae T] 31 dalle] no t[alle] 42 nHerinn] .i. ar . . .
chelt] .i. Ross macc Finn no Ferchertne file cecinit

66 ni

- T] Teora bliadna boi cen les
Colum inn-a dub-recles
75 luid co angliu as a chacht
iar se bliadnaib sechtmogat.
Fó ainm do maith is do miad
fí ainm d' ulce *ocus* d' an(riar)
/an fir is ní *forus* fand [fol. 34b, col. 1.
80 iath minn *ocus* iath ferand.
[m]ur immud tall isind recht
coph búaid is briathar lan-chert
dú bale dú duthaig lat
cail comet is cul carpat.
85 Ethne airechda 'n-a bíu
ind rígan de Chorbraigiu
máthair Choluim comul ñgle
ingen Dímma meicc Noe.

(fri)ré mile co leith míle bá follus guth Coluim Cille ic celebrad, ut
90 dixit poeta:

- Son a gotha Coluim Cille
mór a binne húas cech cléir
co cend cóic cét déc céimmend
aidlib réimmend (e)d ba réil.
95 Hi *co n*-immud am-martra
diarbo Cholum cóem-dalta
dolluid eissi fo dered
conid Dún a shen-nemed.

(A)idbse .i. ainm do chiúl *no* do chrónán dogníteis er-mór fer n-
100 Érend immáile cid ed do'scured and. *Ocus* is *ed* ón dqrónsat fir
Hérend ar a chind-som isin mor-dail Dromma Ceta, co tánic miad
*men*man dó. Deismirecht ar aidbsi, ut Colman dixit .i. *mac*
Lénini:

- (L)uin oc eláib uñge oc dírnaib
105 crotha ban-athech o crothaib ríгна
ríge oc Domnall dordd (o)c aidbsi
adand oc cainndil colgg ocom coilgg-se.

(B)id ferb ic sluind tri ræt .i. ferb bríathar, ut dicitur, ma dia
ferbaib fir-amraib bérlai bias bain; (bi)d *dana* ferb bolg, ut dicitur,
110 Turgbait ferba for a (g)ruaidib iar cil-brethaib .i. iar clóen-brethaib;
(bi)d *dana* ferb *bo*, ut dicitur, Teora ferba fíra o'sn'acht Assal ar
Mog Núadat.

Angelus dixit (*no*) monachus in-so síis:

Glossae T] 81 immud] *no* [imm]ad 82 coph] *no* cu 107 coilgg-se]
.i. claidib 109 bain] .i. fir 111 o'sn'acht] .i. ro's'immaig

- T] *Mac*can humal atbeir cet
 115 deus ei indulget
 *fort*gella no *ccns* uet
 im bethaid suthain surget.
 (I.a)braid Longsech leór a lin
 las rort Cobthach (i nD)inn-rig
 120 co slúag laigneach dar linn lir
 díb ro'(a)inmnigthe Lagin.
 (Dá) cet ar *fichit* chét Gall
 co laignib lethan leo anall
 de na laignib tuctha and-sein
 125 (d)e atát Lagin *for* Laignib.
 Tuaim temna a ainm ria-siu dorigned ind orggain Dind-ng in ro'
 marbad . . . gaine and :
 /Glé no'laiged isin ganium [fol. 34b, col. 2.
 inn-a ligu ba mor-sæth
 130 slicht a asna tre n-a etach
 ba léir con'id'séited gæth.
 Is aire emnas in cét foccul ar abbéli no ar alainne in molta, ut est,
 Deus deus meus r. in. Is é *imorro* a ainm lasin Góidel sein .i. a
 a innise mod .i. is é so mod a ainnsen :
 135 Águr agur iar céin chéin
 beith i pein phéin ní sith síth
 amal chách cách co bráth bráth
 in cech trath ráth thráth cid'scith scith.
 Brigita dixit :
 140 Is fó lemm-sa mo lagat
 do thalmáin thairnes cech cland
 cía no'beth nech ní bad isliu
 do'aillfed sercc Ísu and.
 Amra Choluim cech dia
 145 cebia no'dh'gaba 'm al-lán
 ro'm'bia ind laith find fia
 ro'ír Dia do Dallán.
 Dál ro'dálus is mór bæs
 isind árus ós Druim lfas
 150 am-mo choimdiu a rí rú rá
 imbí bi bú bás ní tias.
 Atá ben istuaith
 ní apar a hainm
 maidid esse deilm
 155 a~~ma~~l chloich a tailm.

T] Is leges lega cen lés
 is cuinchid smera cen smúais
 is amrán ri croitt cen chéis
 ar mbeith d'eis ar n-organ huais
 160 Ro'be do lecht i fairthe
 far do néit seól sir-arde
 ruccthar i capp i ndfáid phill
 do racc a scáil dia cóem-chill

Ferchertne file dñixt :

165 In eigthiar ainm demuin duib
 focclas phein ar a muiotir
 ni'm'reilge Dia tair na tíar
 i lurg demuin i n-éighthiar.

170 Cul ainm in charpait cen chol
 i tégind la Conchobor
ocus neit ba hainm don chath
 no'brisind la *mac* Cathbath.

175 Dirsan le'm sellad fris
*for*bir i froig dercc anis
 bá binne no'chantais dordd
 a da bolg fri dercc anis . .

Ní áir diuchtnaim as mo chotlud radumai innlis . iar cotlud cháin
 bind ris . briathar chorgais cen nach nichmaircc . ráth Rathmeicc.
 búaid ríg meicc. . .

180 Deismirecht ar atherruch i nguth ñgnath in so sis.

Diambad mé in goba guth-binn
 goba loga no'lenfaind
 arm no'šlaidfed læg leith-chinn
 no'meilfinn do Mæl-Šechnaill

185 / **D** Ia dia do'r'rogus re tias in n-a gnuis [fol. 26,
 col. 1.

.i. is ro'atagur dia ; *no* guidim ria-siu thias in n-a gnuis.

Culu tria neit.

.i. amal téit carpat serda tre chath corop amlaid dech m'anim-se
 tre chath demna dochum nime.

T] Dia nime ní-m'reilge il-lurgu i n-eighthiar ar a muichthi a méit.

.i. ar relad firinni atbeir dia nime; *no* dí-a físs *con* nach dia as ídal; ní-m'reilge íc egem il-lurg demna ar méit a'múichi.

195 Dia mor m' anacul de mur theinntide diu-tercc ndér.

.i. mor dia do'mm anacul ar immed in tened bale hi teilciter déra co cían hic o déicsin .i. quia fit múr .i. immed; díu-tercc *dana* compositum nomen o Latin *ocus* o Scotie .i. diu inchian; *ocus* derce súil, ut dixit Granni ingen Chormaic:

200 Fil dune
ris mad buide lem díu-tercc
ar a tibrind in mbith ule
a meicc Maire cid diupert.

205 Dia firian fir-ocus clunes mo dó-nuaill de nim-iath nél.

.i. dia fir óen *no* dia na firían; fir-ocus .i. quia est deus ubique et prope omnibus inuocantibus eum¹; mo dó-nuaill .i. mo (di)núaill .i. núall mo chuirp *ocus* m'anma iar neillaib oc iath nimi; *no* nuall fetarlíce *ocus* nu-iadnaisi . . dia thimthirecht do daenib di cach

210 ræet.

N I di-sceoil d' uib Neil.

.i. ní cen scel; *no* ní dis in scel d'uib Neill Colum Cille do ec, *no* do inuí Néill.

215 Ni huchtat oen-maigi mor maigr mor deilm diulaing.

.i. Ni d' óen-maig as uch *no* as iachtad sed totis campís is maigr mor eitsecht Colum Cille; deilm .i. is mór in crith *ocus* in cumscugud tanic isind Erind la héitsecht Colum Cille.

Ris re asnei Colum cen bith cen chill.

220 .i. is diulaing dún in scel isind ré i n-aisneiter dún Colum Cille do éitsecht cen a bith i mbith *no* i mbethaid, *ocus* cen beith hi cill. Ubi inuenitur ris .i. scel? ní *ansa*; i n-immacallaim in da thurad, /ut dicitur, "áil rígg rissi redi"; *no* i mBrethaib [fol. 26, col. 2.

Glossa T] 203 Maire] *no* muire

¹ Ps. cxliv. 18.

T] N(emed), ut dicitur, “ní díl dámi rissi” .i. ní fil airfítiud dami
225 ocai do scelaib.

Co hindia dui do.

.i. coi *conar* : india .i. innisfes ; cia *conar* *din* innisfes dui de ; *no*
ropo dui cech dune inn-a chondiulg-som co hIndia.

Scéo Nera in faith De.

230 sceo *ocus* ceo *ocus* neo trí comoccomail Goideilggi ; *ocus* cid Nera
macc Mora(ind) *no* *macc* Finnchuill, a sídib, ní cóimsed a aisneis ; *no*
robo dui side i n-athfégað Coluim Cille.

De de Sion suídiath.

.i. do deis in tSion nemdai ro's(ui)destair ; *no* in faith Dé *no*
235 aisnéided in suídig(ud) bias i n-iath Sion .i. hi tír.

Ní less anma ar súi ardonconniath.

.i. ní fil oc(und) nech lessaiges *no* shoillsiges ar n-anmain hi fecht-sa,
(ar a)trullai huan i n-iath cain ar súi ; *no* *condeo* .i. saillim (.i.) inti
no' hsaíled o *for*cetul ar mbréntaid cinad (*ocus* targabal).

240 Conóiter biu bath.

.i. inti no'choimeted (ar) mbiu, atbath ; *no* inti ro'fítr ar mbiu co
cain, atbath.

Ar do'n'bath ba ar n-airchiund a dílcen.

.i. intí ba hairchend di-ar n-adilgib adb(ath) ; *no* intí ba hairchend
245 fri hairchisecht ar n-adilgnigi atb(ath).

Ar do'n'bath ba ar fiadait foidiem.

.i. in fóidem teged húain co har fiadait atbath ; ar teged a spirut
cech dartáin *for* nem.

Ar ní' nfissid frisbered homnu húain.

250 .i. ar ní mair inti dobered fiss síd dún *ocus* no'frithbruided *con* na
b(ad) immecla ocund ; *no* in fisid teged huain i n-iath.

Ar ní' n'tathriath do'sluindfe foccul fir.

.i. ní haithrethend chucund intí ro'rethed huain . . no'sluinnfed
fir focuil dún, *no* fírfocull ; *no* (ní) thic dí-ar taithreos .i. di-ar
255 lessugud.

Ar ní *for*cetlaid *for*canad tuatha toi.

.i. inti no'luaíded foridin inna tuath ic *pre*cept doib *com*bitis inn-a
tost ; *no* in *for*cetlaid no'chanad na tuatha bat(ar) im Thai .i.
(nomen) *proprium* srotha i n-Albain.

T] /Huile bith ba hai he. [fol. 26b, col. 1.

.i. truag dond uile bith ba leis, ar biid é .i. trúag; *no dana* ba leis in bith uli.

Is crott cen cheis, is cell cen abbaid.

.i. céis ainm do chruit bic bís hi comaitecht cruitti móri hic a
265 seinm; *no* ainm do tharraing ar a mbí ind léithriu; *no* ainm don
delgain bic; *no* ainm do na coblaighib *no*, don trom-thét quod est
melius, ut dixit in file.

De ascensione eius in cælum.

A Truicc ro-ardd tráth Dé de Cholum cuitechta.

270 .i. conúargaib cor-ro-ardd in tan tánic cuitechta Dé ar cend Coluim
Cille.

Fínd-fethal fresdul.

.i. is finn in fethal dí-a tancatar fir indell; *no dana* ba find in sith-
lad dodeochaid do fresdul Choluim Chillí .i. aingil.

275 Figlis fot mboi.

.i. da cét dec slechtan leis cech lai *acht* i sollomnaib tantum, comtis
léiri a asnai tré n-a blái lín.

Boi sægul-sneid.

.i. diriuch *no* súail *no* becc .i. lxxui. bliadna, ut dixit in file.

280 Boi séim-sáth.

.i. ba súail a shaith.

Bói sab suithe cech dind.

.i. ba sab hi suithemlacht cech *bérlai* co a chléthi; *no* sab daingen
no shoad cech n-indliged.

285 Boi dinn oc libur legdocht.

.i. *no* forcanad libru ind rechta co a chléthi *no* quia fuit doctor in
libris legis.

Lassais tír tuaid, lais tuaith occidens.

.i. ro'lasastair isin tír túaith; *no* robo lais, *no* ro'lesaig in tír tuaith;
290 *ocus* ro'lesaig thir (na) fuinedach; *no* is lais amal ro'gab Inis Bo Finni
forsind (f)airggi.

T] Cotro lais oriens.

.i. ro'lassai . . . isind airthiur.

O chleraib crid-ochtaib.

295 .i. o'n chleir re Corccan Ochaidi; *ocus* is iadi ro'fáid-seom do Grigoir; *no* dana robo docht a chride im chleirchecht fri cach.

Fo dibad.

.i. maith a eipiltiu, quia fit díbad (*ocus* ba)th *ocus* ba *ocus* teme ic sluinn epiltén.

300 /De angel in ré assid'rócaib. [fol. 26b, col. 2

.i. aṅgil Dé nime dodeochatar ar a chend in tan conhúarcaib.

De marterio eiusdem in mundo.

R Ánic axalu ro hairbriu archaṅgliu.

.i. ránic-som co dú itá Axal aṅgel; *no* ránic du hi tabar auxiliium do chách .i. co himmed árchāṅgel; *no* Axal .i. immacallaim .i. rānic-som di'n thir i ndéntar immacallaim; quia dicunt hiruphin et zaraphin, Sanctus sanctus sanctus dominus deus sabaoth dicentes; *no* axalu .i. ucca *ocus* sola, et compositum in foccul síc .i. ó Latin *ocus* ó Goideilg .i. ránic-som in n-oén baile as togaídi la cách .i. cælum.

310 Ránic iath in nád adaig aiccestar.

.i. ránic-som thír in nach aiccther adaig.

Ránic thír do Moyse munemmar.

.i. in-id toimtiu leind Moyse do beith.

Ránic maige mós nadgenet ciúil.

315 .i. ní bás ceól do genemain indib, ar ní bí a thesbaid etir eissib. .

Nád eitset ecnaide.

.i. ní hétat ecnaídi a aisnéis; *no* ní héitsend ecnaid fri araile.

Asrala rí sacart sæthu.

.i. ro-lá ri na sacart a galra ule de, i n-amsir a éitsechta, ut dicitur,
320 Tristis est anima mea usque ad mortem.¹

¹ Mt xxvi. 38

T] R O'chés gair combúich.

.i. cáin ro'briss a thola isin garit ré ro'búi.

Bói a húath *for* demal.

.i. ba húath do-som demon, *no* ropo húath-som la démon .i. la dee
325 in milti.

Di-a mbo goiste celebrad.

.i. di-a mbo choi astuda, *no* di-a mbo gai astuda celebrad *Coluim Cille*; *no* goiste aire fein .i. airt *no* chluinte guth *Coluim Cille* ic celebrad, ní léicthe ass co cinnte in celebrad *ocus co n-iarfaigtís scéla do iarum*.
330

As a cheird cumachtaig.

.i. a chumachta a chleirchecta dognfid-som sein.

Conroiter recht robust.

.i. ro'fítir com mor-šhonairti ind rechta, quia idem est robust et
335 robustus; *no* ro'chomé't a dirgi co sonairt.

Ro'fess ruam ro'fess seis.

[fol. 27, col. 1.

.i. ro'fess róm a adnaicthi .i. Hí *no* Dún, ut dicunt alí; *no* ro'fess cor-rúaim *ocus* ro'fess a hséis.

Suithe dó dáma deachta.

340 .i. ro'dámad dó súithe na deachta; ó *mac* Dé ro'é'tastar sein; *no* ro'bói i ndeacht dámtha meicc Dé.

Derb dag i mbá.

.i. is demin *conid* maith in t-éc dochuaid; *no* ropo maith intí atbath and.

Ba héola Axal n-añgel.

345 .i. ba heolach i n-immacallaim ind añgil diarbo ainm Axal.

Armbert Bassil bráthu.

.i. in bráth díumsa dochuaid ind im mór-dáil Dromma Ceta, *conid* airi-sein tuc Bóethíni testimoin a Baisil do thrathad in díummais; *no* ro'airbered bith bretha brátha Baisil.

Glossa T] 346 armbert] armbert .i. ro'erbert bretha *no* briathra a Basil; *no* ro'erbert Báithin bráthu .i. bretha *no* briathra a Basil ic *for*cetul *Coluim Cille* nach ar-ragbad díummas *no* miad menman la gáir fer nErend . . . in *sinistr. marg.*; et in *inf. marg.* ar airdd *no* comad *Coluim Cille* féin doberad briathra Basil chuci di-a *for*cetul fein.

T] Argair gnímu de aibse airbrib aidbsib.

.i. ro'airgair immi a menmain do bith inn-a dia in molad do'ratsat na sloig fair; *no* ro'ergart gnímu Dé do thaidbsin inna n-immed ndub nduaibsech; *ocus* is *ed* arrogart deis seom sein in testimoin a Basil, *no* na brethra.

355

De scientia eius in omni parte.

R Aith rith rethes.

.i. tarraid dó in rith ro'reithestar.

Tar cais cain-denam.

.i. dognfd cáin-gnim dar cend a miscen, quia fit cais miscais.

360 Faig ferb fithir.

.i. no'fuaiged breithir in forcetail in feth-athair.

Gaiss glúasa gle.

.i. bá gass he ic erslocud inna nglúas co glé; *no* gonais na glúasa, et reliqua.

365 Glinnsi-us salmu.

.i. ro'glinnig na salmu fo obil *ocus* astrisc. .

Sluinnsi-*us* leig libru libuir, ut car Casion.

.i. is amlaid ro'legastair libru légis amal no'légad libru Eoin Cassion ar a réidi; *no* ro'leg amal ro'leg Eoin Casion libru legis. .

370 Catha gulæ gélais.

.i. ro'gælastar cath in chróis; /*no* cúlai as maith and [fol. 27, col. 2.

.i. ro'briss catha na tri Cul .i. cath Cúili Dreimni *for* Connachtu, *ocus* cath Cuili Feda *for* Colman mór *macc* n'Diarmata, *ocus* cath Cuili Rathin *for* Ultu ic cosnam Rois Torothair *etir* Colum *ocus* Chomgall.

375 Libru Solman sex-us.

.i. ro'seich libru Solman; *no* ro'siacht libru Solman; *no* *sexus* .i. *fexsus*, ut dicitur fenchas pro senchas, ut dixit in file:

Légsait filid fáil i fos
fenchas co féig la Fergus.

380 Sína sceo imrima raith.

.i. sina .i. sonenna; scéo rima .i. doinenna; *ocus* is óndi as imber atá; raid .i. ro'ráidestar sein.

T] Rannais rainn co figuir etir libru leig.

.i. dorat stair ind rechta *for* leith, *ocus* a *shians for* in leith aile. . .

385 Légais runu ro-chúaid.

.i. rosualt béist bís isind (f)airgi ; is iat a hairdi side : in tan sceas *ocus* a haged fri tir, domma *ocus terca* isin tir-sin co cenn secht nibleadan ; mad súas, domma *ocus* anbthine isind aeór sin ; mad síis, díth *ocus* mortlaid *for* milaib in mara. No'innised iarum rúna
390 ind anmannai-sin do dáinib combeitis inn-a foimtin ; *no* ro'leg runa ic ro'suidib ; *no* is e fein robo sui.

Eter scolaig screptra sceo ella(ght) immuaim n-esci im r(ith).

.i. ro'thucastar amal reithes ésci *fri* gréin. rempi nunc post nunc.

395 Raith rith la gréin ngéascaig.

.i. is airi atbeir géscach di, ar is úaidi soillsi do rennaib *ocus* do roscaib dóini ; uel nouit cursum fluminis Reni ; doberar húaid-side *for* cech sruth.

Rein rith.

400 .i. ropo eolach ir-rith Renis .i.maris.

Rimfed renna nime nech adcoi cach ndir-uais.

.i. is doig linn no'innisfed do rennaib nimi inti no'innisfed cach rét húais dorigni *Colum Cille* ; no'innisfed *Colum Cille* ni ro'huais di-a triallad, .i. do rennaib.

405 R-o Colum Cille cualammar.

.i. ro'chúalammar o Cholum Cille.

Glossa T] 400 maris] *in inf. marg.* ut dixit Finn :

Scél lem dúib dorddaid dam
ro'faeth sam (snigid gam)
(gæth arl)-fuar isel grian
argair rith ru-rethach rian.

ro'ru(a)d rait(h ro'cleth cruth)
ro'gab gnass gigrand guth
ro'gab fuacht éte (én)
(aigre ré é mo scél).

[De admiratione et caritate eius.

[fol. 27b, col. 1.

T] C Oich boi coich bias beo bad inamridir ar iathaib
irdocht ir-thuaid.

410 .i. cairm ir-rabai *ocus* cairm i mbia béo, bad amru *ocus* bad forcthiu
isin tír tuaid quam Colum Cilli.

Adfét connú.

.i. nó-aisnéided corrici nuu *Colum Cille*.

Nadigóí geóin.

415 .i. ní aithgén-sa góí fadecht-sa ar is marb inti no-innised dún .i.
Colum Cille; *no* no-innised dún o nú cosin nómad nhua de geneluch
cáich; *no* adfét fil and idem et uetus testimonium, *ocus* an nó, is
nouum testimonium .i. no-innised dún iarum do fétar-laicc *ocus* do
nu-fiadnaise.

420 Grés ro-fer fechnachu.

.i. bá fechnachu cach *grés* in grés ro-ferastar *Colum Cille*.

Fri arthu ar chathru co domun dringthier.

.i. fri áradu na cathrach nemda ro-dringestar; co domun .i. robo
dó a shomain; no co domun .i. ad cælum.

425 Ar deu dóinachta.

.i. is airi dorigni sein ar dóenacht meicc Dé .i. cor-ragbad greim dó
césad meicc Dé.

Ar assaib righthier.

.i. ar sastaib do ir-richiud.

430 Rir accobur a súla.

.i. ro-renastar cech ní robo shant dí-a-rosc hi-fos.

Sui slan creis Crist.

.i. cretis *Crist* in sui slán; *no* creis a uerbo creo, ro-forbrestar
iarum hi Crist; *no* dorat Crist inorbairt fair.

435 Ceo ní coirm ceó ní serc-ol saith sechrais beoil.

.i. sechnais coirm, sechnais serc-ol, sechnais saith; sechnais beóil;
no sech a beolu.

Boi cath.

.i. catholicus.

Glossa T] 416 de] *no* do

T] Boi cast.

.i. castus.

Cardóit.

.i. tóit, lán do deircc eisseom huili; *no forcthi Colum Cille o deirc.*

445 Clothonn oc buaid.

.i. cloch clóchi /quia fit ond cloch; robo chloch [fol. 27b, col. 2. *iarum* clóichi cech uilcc Colum Cille, *ocus* dana ro'bói seom corbo lia buada, ut fit ail hi cinn tíri.

Bói less lan.

450 .i. bóí seom co tabrad a lán less do chách.

Bói leor less oíged.

.i. ba leor dó do maith cid a ndénad fri hóigedu.

Boi huasal, boi obid, boi huasa bás.

455 .i. ropo mór a huaisli, *ocus* cerbo húasal ropo humal, *ocus* is airi dogníð humli ar ro'fitir bás húasai; *no* rop fortail for a bás.

Bá liain, ba lig, la cridi cech ecnada.

.i. bá lénis *no* bá lian-char .i. bá sobarthanach *no* bá *cumrehtaid* *no* bá liaig ic *legius* cháich.

Ar mind n-Axal n-acallaim ba hanmni ar beba.

460 .i. in mind no'biid ocund ic acallaim ind aingil diarbo ainm Axal, is do lugu digi atbath, ar ní chaithed linn na biad isin bliadain atbath *acht* i sathurnn *ocus* i ndomnuch.

Ba binn ba hóen a cherdd cléirchehta.

465 .i. ba bind la cách a guth; *ocus* ropo leor do cach ind oén-cherdd chléirchehta bóí oca; *no* ropo óen dí-a cherddaib cléirchecht, ar bá filí bá fáith bá súi.

Do dóinib díscrúit.

.i. ropo díscrutan do chách a dána.

Ba dín do nochtaib, ba dín do bochtaib.

470 .i. ic a n-éitiud *ocus* ic a mbíathad.

Ba nú no'chésad cech trom di othaig.

.i. cech athach throm no'chésad is amal nua no'gebed Colum Cille, *no* bá trummiu cach othaig dúin in césad nua-sa, ar in dall.

T] O Cholum cosc tuath.

475 .i. o Cholum no'choiscitís na túatha.

Míad már munemmar manna.

.i. /miad airmitiu; mar .i. immed; manna .i. in [fol 33, col. 1. mainn; iss-ed asbertís meicc fria, man có .i. quid hoc nisi cibus cælestis? dommunemmar iarum .i. doberthar airmitiu mór do-som
480 in biid nemdai.

No'dn'geilsigfe Críst etir dligthechu.

.i. is and doberthar dó a lóg a geillsinechta; etir na dligthechu .i. etir aṅgliu ocus árchaṅgliu.

Tre n-a chian co taslai.

485 .i. is fata ata ic roachtain na geillsinechta-sin.

Ergnaid sui siacht slicht cethruir.

.i. is ergnaid in sui ro'sechestar slicht in chethrair .i. na cethri suiscélaigthe; no ro'siacht féin, quia apud Finniauum euangelium légit.

490 Co talluid la dochétal.

.i. is amlaid dolluid la dóchétaí dochum nime .i. cétaí muintire nime ocus talman no fetar-laicc ocus nui-fiadnaisi.

Do nim-iath iar n-a chroich.

.i. co hiath nime dochúaid iar croich ocus chésad.

495 Cét cell custói tond fo ógi offrinn.

.i. cométaid tond dó for muirib vét cell; ocus cinteoh ar écinteoh sein, ut est Hí ocus Dairi; no cométaid tond fo ógi oiffrinn in comlín-sin.

Oll-ni ní idal ní ellastar clóen-chleir.

500 .i. oll aní dogniid do maith, ocus ní idlacht; ní ailed dana bale i mbiid clíar chlóen.

Do'ellar fó inbuilg.

.i. do's'bered do šalund; no no's'bliged .i. no'chendsaiged.

Ni fot ni fuacht nad heris.

505 .i. ní ro'foidestar nech húaid dogénad uilcc, ocus ní dérnai féin nád heris .i. ná ro'aslaig heris for nech, no ní ragaib féin heris.

T] Ni uined ní na bo recht ríg.

.i. ní hairderccaiged ní *acht* do réir rechta Dé.

Nad eitse bás bith.

510 .i. ar ná bad istad dó bás tré bithu, *no* isin bith.

Beó a ainm /beo a anuaim.

[fol. 33, col. 2.

.i. a anim thall.

Ar . . fodruair fo recht noeb.

.i. ar a fó(t) ro'fodrubastar fo recht nóeb, is aire as be(o) a ainm i-fos
515 *ocus* a anim thall.

Frisbert tinu a thoib.

.i. ro'mairnestair saill a thóib, ar ba léir scáth a asna tria n-a blai
lín isin *traig*.

Tule a chuirp cuillsi-us.

520 .i. ro'choillestar toil a chuirp.

Cuili neoit.

.i. ro . . ro'choillestar gainne, ut poeta dixit :

525 In maith lib
 in tan asberar fir frih
 aslaigid sercc saigit séoit
 ní gaib néoit fri nech as dīl.

Nad in *macc* *macc* Hui Chuinn.

.i. cuich in *macc*? ní *ansa*, *macc* em Hui Chuinn .i. *Colum Cille* :
no ní bo in meicc Hui Chuinn gainni *no* neoti.

530 Cuil deim de eot cuil deim de *formut*.

.i. ní dernai ní de eot, ní dogneth cuil ; *no* ní dernai do fuachta'n
no do *format*, ní no'digbad cuil, quia fit demo .i. digbaim.

Fo lib ligi a ai.

.i. is maith duib, is lib ata a ligi.

535 Ar cech sæth srethaib sina.

.i. ar cach ngalar sreth sina .i. dogniid cach sfn a raithi.

Tre thuaith n-idlaig do'ru'meoin ret(u).

(ic) dul tre thuaith innad idlacht dorumenair .i. . . .

T] Ar credla cairpdiu.

540 .i. is airi dorat in messa *forru* ar in carpat credal a chuirp ; *no* ar in cleirchecht ro'leic húad ar charbtu.

Cath-sír soich fír fiched fri conuail.

.i. cath suthain ; soich fír .i. ro'seichestar in fír . fiched .i. dogniid-som fuachtain fri-a cho'laind, i-foss.

545 Co nach ra(ga) rig-*macc for* dede Dé.

.i. *macc* ind ríg . . . ní raga *for* deda De.

In aguth in athfers.

.i. isin guth n-aigthide .i. ite maledicti ini. ní bi a fers aile dó, *acht* uenite benedicti patris¹ . . .

550 Adranacht ria n-æ's ria n-amne(rt).

/i. ro'adnacht ría-siu tísad aes dó, *ocus* ropo [fol. 33b, col. 1. amnertach .i. ar it se bliadna *sechtmogat* ropo slan dó.

(Ar) iffern in Albu omun.

.i. ar omun iffirnn dochuaid i n-Albain.

555 (A)ed atnoi ule oll-doine dron-chetal fechta for nia nem.

.. Áed *mac* Ainmerech dorat secht cumala ar a anmain do thabairt isin molad-sa Coluim Cille , *ocus* ro'aithnestair Æd do'n dull comad druiniu cech cétal in cétal-sa do'n tren-fiur .i. do Cholum Cille ;

560 quia fit nia .i. trén-fer.

Ni handil.

.i. lem, *acht* is dil.

Seu suail.

.i. *ocus* ní suail ; *no* ní handil .i. ní ro'indil, *ocus* ní ro'fúig ní bad
565 shuail.

Ní nia nad nua fri cotach Conuail.

.i. ní trén-fer nach nua in-so fri glinnigud cotaig Conaill ; *no* fri cotach conuail .i. ic sith etir corp *ocus* anmain.

Cluidsi-us borb beolu bendacht batar ic toi tolríg.

570 .i. ro'chlói beolu inna mborb bátar ic ardd-rig Tóí, cid ed bad álic leo olcc do rád ; *conid* *bennachad* dognitis, ut fuit Balam.

Glossa T] 542 fri conúail] *no* fri coluain

¹ Mt. xxv. 41, 34.

T] O dóinib (de)imthechta , oc deo désestar.

o doinib ro'digbad *ocus* ic dia tharrasair.

Ar adbud ar áni atronnai gart nglan hoa cathair

575 Chonuail.

.i. ar a ainmni *ocus* ar a áni ro'ernai gart nglan hua (Co)naill inn-a chathair; *no* ar a adb-chlos *ocus* ar ainmni ro'ernai gart nglan et reliqua; ar ní denad-som sein ut faciunt hipochritæ.

Hic udbud cain-sruth sceo magistir muintire.

580 .i. hic udbud nomen doloris .i. *pro(prium)* saith *no* ingiu shechi. Robo chain iarum in sruith *con* na tomled, *co* nor-ragbad in galar-sin he; *ocus* dana ropo mágistir hé di-a muintir immon cétna; *no* ingiu sechi .i. is i fechtain ro'tacmaing a shechi ar-immud a dán; *no* ic udbud .i. ic fethugud adbb ic eirniud chest [fol. 33b, col. 2.

585 na canon(e); *no* ic dibdud góa; *no* ainm do boith légind; *no* proprium loci i Ceneol Chonaill.

Fri hāngel n-aicellestair atgaill gramataig gréic.

.i. dognd acallaim āngil, *ocus* ro'fōglaind gramataig amal Grécu; *no* no'aicilled gramatacdu *ocus* Grécu.

590 Sóer sech thuaith , sin inedim.

.i. sóer no'seichtís .uii. tuatha; *ocus* cinntech ar écintech and; *no* no'seicthea sechtar thúatha. Sin inedim .i. is amlaid sein dogniim a aisneis.

Macc Fedlimthi fich thúaith, fín nouit.

595 .i. macc Feidlimthi di-a fichtís .xx. túath; *ocus* cintech ar écintech beos; di-a fich in tír antúaid. Fín nouit .i. fínem nouit .i. a bas féin uel finem mundi.

Ni tochias don bith, ba sír don chruich a chuimni.

.i. ni ma-taidchaid *for* bith gairddi a amsire; robo suthain *immorro*
600 do chumnigud crochi *for* a chorp; *no* ni thanic do'n bith ille ba suthainiu do chuimnigud crochi meicc Dé.

Confich figlestar ó gním glinnestar.

.i. aní no'figed ó figill imráite do dénam no'glinniged ó gním.

Congéin de gein n-án hua hAirt nis Néil co nert.

605 .i. ro'génair gein n-án au Airt e-side; *no* hua Néill *co* nert .i. robo nertmar; *no* nís Neill co nert, ní fri nerta Néil dobered tóeb, *acht* fri nerta in spirta noib.

T] Nad fuich fecht di-a mbathar.

610 ní dermai fuachtain in bad choir a bás, dia mad he fáth no'lethe dó chena.

BUich bron cerdd Chuind dul do druib meit a maith.

.i. bóí brisiud *ocus* brón hi cathir Chuind do'n do-druib ro'bóí *for Colum Cille* dia ndechaid innund . Méit a maith .i. is mór méit in
615 mathiussa bóí dó do'n dodruib boi fair ; *no* boi uch *ocus* bron hi ceirdd Chuind.

/Macc ainm cruchi.

[fol. 28, col. 1.

.i. *mac* dorat a ainm do chroich ; *no mac* ri-s' mbo *chuman* ainm croche *Crist*.

620 Cuici aias ecce áer certo indias.

.i. cosse a áes .i. is demin lemm a áes ; ecce aér .i. is follus dam in t-áer, ar ro-éicthe dó a súli cén boi ic dénam in molta ; certo *indias* .i. is mór a cherta innisim.

Al-liath leo binn in nectu nu-dál.

625 .i. al-líath .i. al-lith idem *ocus* líth a ailli, amal glóid leoman bind i snechtu i ndáil nui ; ar in tan *dobeir* in leo a gláid ass, tecaít foithi na huili anmannai, co tabair-som thí dí-a erbull impu, co n-eiplet isind luc-sin acht luch *ocus* sinnach. 'Tic in sailchi cucaí-seom iar-sin co tabair-side thí immi-seom co n-epil. Síc *Colum Cille* intí
630 má tabair tí a *for*cetail, ní theite huad tairrsi *acht* anrechtaid, tí *for*cetail meicc Dé inn-a thimchell-som ; *no* al-liath .i. ailli ind leith .i. *Colum Cille* , *no* al-liath .i. in fáth indalla ar théite in leo in iath indalla cén bís incoisni, co tabair a glaid ass iar ndul immach isin dail nui.

635 Coec coecuas.

.i. com m' éc ní innisiub scéla *Coluim Cille*.

In tech hi coluain co hether a rogu ro-fer subai sam-ith.

.i. in tintech dochuaid i colainn co hether *ama'* dochuaid Pól ; *ocus*
640 ropo hé a rogu sein ; ro-fer .i. ro-ferastar a rogu cosin maith i fil sith *ocus* suba ; *no* ro-fera-tar co tarddad a rogu dó co sam-sith .i. co sith in tsamraid, ar is and atbath ; *no* foruir sith di-a samud in techt dochuaid co heither.

Glossa T] 633 incoisni] .i. reud

T] Rosalui sochla suithi derb do.

645 .i. ro'huatuaslaic sui co sochla do shuidib ; *no* ro'slanaig súithi do shuidib ; derb do .i. is demin dorigni sein.

Do ní hong oen-taigi , do ní hong oen-teta.

ong .i. tadall, *no* tet timpan *no* tét sligi ; /ní tadall [fol. 28, col. 2. oen-taigi iarum ; *no* ní tadall oen-téti *no* óen-sligi duin cáiniud
650 Coluim Cille. Ubi est oñg .i. tadall ? ní ansa : hì fothud breth, ut est, oñgaib coscaib carat .i. ar omun a cosc a tadaill di-a coscc di-a chairtib ; *no* ong .i. ongan .i. nirbo oñgan oen-taigi hé acht ropo oñgan il-taigi ; *no* ní bo oñgan oen-sligi.

Trom túath foccul fo thuind.

655 .i. is trom a chainiud cosna tuathaib, *ocus* is foccul fó thuinn in scél-sa.

Ardlecht de locharnn ind ríg do·radbad ro-athlas.

.i. locharnn ind ríg dé ro'dlecht dín in molad-sa fair ; do·radbad .i. ro'díbdad hi-fos, ro-athlas tall in regno cælorum.

660 Amrad in-so ind ríg ro·dom·ríg for·don·snáidfe Sione.

.i. amra in rád-sa, *no* amra in rath, *no* amréid, *no* amra in rith atá fói anuasana ; is inund in t-am fil and *ocus* mors, quia post mortem pretium laudis datum est cecó ; *no* is inund in t-am *ocus* nem ; nem-rath dín ar is nem tucad dó il-lúag in molta ; ind ríg ro·dom·
665 ríg .i. dorat ríge dam .i. ar is Colum Cille dorat ollamnas dam ; for·don·snáidfe Síone .i. no'n'snaidfe co sláb Síón, *no* is cosin cathraig nemda.

Ro·dom·sibsia sech riaga.

.i. ro'm'fua sech demnu ind aóir ad requiem sanctorum , *no* sech
670 riaga .i. sech ingena oircc.

Rop réid menna duba dílm.

.i. rop soraíd dam dul sech na mennata duba .i. ubi sunt demones ; *no* mendum .i. gó , menna .i. goa ; ro'eisrete iarum dímsa inna goa duba.

675 Do·m'chich cen anim hoa cuirp cathra co huaisli.

.i. co ro·ma-accara cen anim hua do Choirpri Nia-fer do Laignib .i. ar is Eithe ingen Dinma meicc Noe a mathair, do Chorpraige Lagen ; *ocus* ropo hoa side do Chathair Mor macc Feidlimthi Fir-erglais.

T] /Oll ro-diall oll natha nime nem-grian [fol. 28b, col. 1.
nid amhuain.

.i. is mor in ro-diall *doratus for* na na focclu-sa anuasana ; oll natha
.i. is oll in nath dognítis ind fílid ar-thús do gréin *ocus* do éscu, *ocus*
ní moo in temligud dobertís *fortu* , indás *doratus*-sa sund ; *no*
cid oll leind *erdarcus* natha *gréni ocus* éscai, ní moo lind indáas
685 *erdarcus* éitsechta *Coluim Cille* . Nid amhúain, Ní di-sceoil .i. quia
cecatus sum iterum.

[NOTA.]

T] fol. 26b. *in inf. marg.*

non esset uirginitas nisi matrimonium fuisset.

[ORATIO S. ADAMNANI.]

T] Adomnán dorigine in n-orthain-se.

Colum Cille co Dia do'm'erail hi tias ní mos-tías.

.i. co nderna *Colum Cille* mo erail co Dia in tan tias ; ní mos-tias .i. ní rop moch thias.

Tacud iar-már mui mo chelmaine.

5 .i. iar mór thacad regat, is í mo chélmaine dam.

Buidni co haṅgel airm.

.i. is é leth atherim mo erail cosinn airm i filet buidne aṅgel.

Ainm hui Násadaig Neil, ní suail snadud Sion co harchaṅgliu Héil.

10 .i. ainm hui erdarcaig Neil ; ní suail snadud .i. ní suail in snáthud co Dia na n-archaṅgel, quia idem est hel et deus.

[I] ndiṅnaib Dé athar etir comsleactaib na cethri sen find fichet firian fochanat riched ind ríḡ runig ruithnigthi.

15 .i. i ndiṅnaib .i. hi *cumtaigib* Dé athar . *etir comlechtaib* .i. *etir comthinóltaib* na cethri sen-find fichet .i. xii. patriarchæ et .xii. apostoli ; fochanat .i. *dicentes ter*, Sanctus sanctus sanctus dominus deus sabaoth ; ind ríḡ *rúnig* .i. ind ríḡ taitnemaig hic-o táat rúna.

Nual nád ránic nad rocma.

20 .i. sech ní ránic ní ricfa nual debtha in leth-sin.

Rect mói mo Christ *cumachtach* col Colum Cilli.

.i. ní ranic col i ndírgidetaid dú hita mo Christ *cumachtach* ; *no* colo .i. *friscurim céil*, i ndírgidetaid itá Dia *ocus* Colum Cille.

[STEMMA S. MOBI.]

[fol. 28b, col. 2.]

* * * * *

T] ✠Mobi clairneach mac Beoan míc Bresail míc Argil míc Ýdna míc Airtri míc Luigni Trínoḡ míc Breáḡduib míc Airt cuirb míc Coirbri míc Cormíc mic. . . . rg . . . tuirinig Teamrach.

[HYMNUS S. PHILIPPI.]

- T] **P**ilip *apstal apstal* cáidh [fragm. i
 hi céite Pilip ro-ráidh
 in enlaith shaer shuthain sheang
 aitr*rabais* inis Eidheand.
- 5 I n-airthur *Afraice* bíd
 is e *sæthar* suaichnigh gnít
 nocho taraill *sæghal* sin
 dath na fuil for a n-eitib.
- 10 Maraíd a clúmha forai*b*
 o thosach *dligthech* domain
 gin easbaidh nach æn eoin dí*b*
 gin fuilleadh riu gin *forrímh*.
- 15 *Seacht* n-aibhne finda co fad
 i-na muighib i *fuiled*
 as eadh no's-biathand *dogrés*
 canaid ceolu co cain-bés.
- 20 Do-roindsit *medhon* aidhche
 ar mbeth for eocho caidhche
 ri cord na n-aingeal ar luas
 isin aidheor eadaruas.
- Canaid na *cét* eoin co *grind*
 ni hecoir a bith ro-bind
 na huile adhamra rith
 dorinde Dia riasin mbith.
- 25 Canaid *drong* dí*b* ar n-eirghe
 i n-aimsir na hiarmeirghe
 a ndingne Dia *digrais* fath
 o thosach domain co brath.
- 30 Canaid na heoin is maith méin
 isin deadhoil *dualaig* déin
 a ndingne Dia *dighnaib* thall
 il-lo bratha na *ngrafand*.
- 35 Da én *ce thrachat* ar *céd*
ocus míle nocho breg
 robo rimh doib robo raith
 is *ed* a fir in gach enlaith.

T] Da'cluindis fir eoin gin *acht*
 in coicedal cæmh comhnart
 40 adbeldais uili mor in mod
 ar eiste*cht* re n-airfidiud.
 Impidhe Muire moire
 iar Scothad na canoine
 co n-aittrebam thall co grib
 isin tir a fuil Pilip. *Pilip*.

[MISCELLANEA.]

T] fragm. i.

(a) Find File ; mac do, Concubur Abrad-ruag ri Erand ; mac do-sein,
 Mog Corb qui cecidit ic toghail *Bruidne* Da Choca ; mac do-sein, Cu
 Corb qui cecidit la Feradach Find *Fechtnach*.

(b) ni mad lodmar do, ol Cu *Chulaind*, ro'mert
 amar Ultu ; *apradh* nech fri Conchubar, cia d'a tissad ni po romi

(c) Is and-sin *co mbocht* fir fer. . . . fàir-sium, dia lod in coicer
 cuicce fo'n oinme ; ro'gabastar ime amar blaith biandaige, is e uaigthe
 oss lethair, ro'gabtar bratt taing tairis a n-echtar.

(d) /mortlaidh .i. quando plurimi pereunt de uno morbo [fol. 35ib.
 mortali .i. mort luadh .i. mors luath .i. bass luath, *ocus* ni hingnad ; *ocus*
 comtsuidigud sin o Laidin *ocus* o Gædhailg, sic est isin Bretnais, ut
 dicitur 'croe-bechain,' .i. a crai, is ondi is 'cara' ata, a mbechain
 is 'becc' tsuindes.

(e) Æd do'sgrib *ocus* a nduille bic fuair do
 e'tir di
 angab.
 . . . satu
 cinmotha.

[DE LIBERATIONE SCANDLANI.]

- T] / **F**echtus dolluidh Colum Cille *ocus* Ædhan mac Gabráin [fragm. ii do mor-dhail Droma Ceta, co hÆdh mac Ainmirech, i rabadur firu Eirend itir læch *ocus* clerech co cend mbliadna *ocus* .iiii. mís; do chuingidh chairde do feruib Alban tancadur, *ocus* ní tucadh doib.
- 5 "Bid cairdi co bráth dono," ol Colum Cille, "gin indsaidhidh sair a Heirind;" uair bádur caingni imdha sund oc Óædh mac Ainmirech .i. tafond Dál-riada dar muir, *ocus* tafond na n-éces, *ocus* dala Ossraidhi iar tuitim a n-eiteri .i. Scandlain. Oc tæcht dono do Cholum Cille for dorus in dúine amach fod imraidh Aed co cuala diúcaire Scandlain ar mhé na peini i mbúi .i. .xii. chuibrech fair, *ocus* feoil fonaithi doberthea dó, *ocus* banda ar rind meoir do uisci dó i n-a dhiaidh. Tainic dono Colum Cille di acallaim Scandlain co n-eibert Scandlan fris, "ar Crist friut, eirg for-t cúlu *ocus* no'm'cuin digh for Óedh, uair dorocher-sa i'm fiachu." Dochuaidh immorro in
- 15 clerech co hÆdh, *ocus* ní thard-som dó. Asbert dono Colum Cille, "bidh dilmhain ria madain." "Cumine, a chorr-chleridh úd," ar in righan, *ocus* a sobca blathar *ocus* sí ac folcadh. "Tu fein bus corr," ar Colum Cille, "for in áth-sa amuigh co bráth, *ocus* do leth sciath bristi amal ata in leth-fóit;" *ocus* ata amlaidh sicut uídimus;
- 20 "*ocus* do'm'rua-sa Scandlan ria matain," ol Colum Cille. Ocos doluidh iarum Colum Cille tar Ciandachta *ocus* tar h. mac Carthaind *ocus* tar Loch Febuil *ocus* i Corthib Snámha *ocus* co hArd mac n-Odrán i n-inis Eoghain. Ocos tainic tarmcrith mor isin long-port iarum. . air theinid *ocus* toraind fescor, co nargabadh Scandlan tria
- 25 láthar nDé sechtar scuru, *ocus* umrullá iar-sin *ocus* néll solusta roime cu Coirthe Snamha, con (faca) in curach (cuice) do'n fearand. "Cia uil isin curach?" ol Scandlan. "Cuimine fil and," ar sé, "mac Feradhaidh meic Mhuiredhuigh meic Eogain." "Bidhba side dono do Cholum Cille. . . . dad do coirp leith. Imurchur
- 30 dhamh *ocus* eólus," ol Scandlan, "*ocus* dodhen do sídh fri Colum Cille." Insoad as co hArd mac n-Odráin, uair is ann tainic in clerech don iarmeirge. . . . Scandlan, ro'gab a leth-chuarán de. "Cia so," ol Colum Cille. "Scandlan," or se. "Scela lat," ol Colum Cille. "Deogh," ol Scandlan. "Ticc in ballan il-laím Colum Cille,
- 35 *ocus* doberur, dó *ocus* no's'ib. "Scela lat," or Colum Cille. "Deogh beós," ol Scandlan. "Amach, a Báithín," ol Colum Cille, "*ocus* a lán eile dó." Doberar immorro *ocus* ibidh. "Scela lat," ol Colum Cille. "Deog," ol Scandlan. "Ticthar a tres lan do, *ocus* ibidh. "Scela lat," ar Colum Cille. /Iar-sin trá adcuaidh [fragm. ii.b
- 40 Scandlan a thurthechta co toracht in imurchur, *ocus* nach fuair a imurchur o Chuimin co nderna a sídh fri Colum Cille. Dorighnedh

- T] tra sídh and-sin, *ocus* adbert *Colum Cille*, “cidh mór d’ulc bes iuir
Chonall ocus Eoghan, ní bia in imurcaidh ic Eóghan *acht* cenn *cu*
 leith *ocus* æn bo ic Conall ’n-a haghuidh il-ló brátha.” Dorala teora
 buadha do *Cholum Cille* do’n turas-sin .i. sídh Dála-riada .i. a *fecht*
 45 *ocus* a sloigedh la firu Eirend, *ocus* a cáin *ocus* a cabhach la firu
 Alban; *ocus* fastadh na n-éces i n-Eirind; *ocus* tuaslucadh Scandlain.
Ocus ar ndenam tra sídha Cuimine fri *Colum Cille*, adbert *Colum*
Cille, “slecht sis, a Scandlain, do’m réir,” ut dixit oc tabairt a soscela
 do *Colum Cille* im Scandlan. Ro’rathaidh-siumh na conaire fair,
 50 conidh ann adbert *Colum Cille* frisium iar-sin a bachall do breith lais
 di-a snad(ud) *ocus* budh soraidh in sed, *ocus* a tabairt iarum do Laisren
 mac Feradhuidh i Ross Grencha. *Ocus* ni’sn’imfhuluíng ór na hairged
 ar méd a mirbuile, ut dixit, “beir mo bachall leat i’t laimh” et
 reliqua.

Dundelga maith an t-inad oir.

[DE MORTE S. COLUMBÆ.]

T] **D**Orala do'n dull marcach . . . et dixit an dall fris, "canas tainic di-ata mo chul," ar an marcach. "Cia teidhe," ol an dall. "Anti di-ata . . ." ol an marcach. "Scela lat," ol in dall d'Ua Nell Colum Cille do éc. Ass-ed and-sin doroine an marcach fonitiud an dalta et dixit an dall Is and-sin ro'batar na fíleda ic *Hiubar* Cind *Trachta* i crích n-*Ulad*; ar doratt ri *Ulad* ughedhacht *bliadna* doib uile ann-sin, conad and-sin doronsat sgela fenedh do *dolbad* uadhuib fein, *ocus* ni forcæmnacairtar amal ro'innisti; acht is di-a n-erail forsin cinadh mborb .i. *Ulad* iter a rabadur ro'delbsat *fíleda* sulbair na faidhble breigge . . .

. sen pairt misi Æd.

[DE QUINQUE PARTIBUS MOMONIAE.]

- T] /C Oig Mumain a Mumain moir [fragm. iii.
 ni hiad nach cumain le cleir
 eol dam rann go Mumain dib
 tall arad tir turaid trein.
- 5
 o Leim Conculaind na gloth
 go Sligi Dalad na n-each
 doralá for a leith loch.
- 10 lethat na Tuagh-muman tuaigh
 sloinnfet (doib)
 o Echtge gu hEibhlinn ain
 ata a mbaid re Heirind oig.
- 15 o da oilen eile ait
 Ur-muma go hoilen (Ui Bric)
 Cnamchoill cain
 ag-soin an gnath-roinn ngloin nglic.
- 20 o Chnamchoill go Luachair lain
 Muma Medon buanfaidh buain
 ota Sliabh Eibhlinn go n-aibh
 go Sliabh gCain na gceiminn gruaidh.
- /Deas-muma o Sliabh Ca'n . . . [fragm. iiib.
 go fairge re taib na dtonn;
 Iar-muma o Luachair siar seall
 gusin Gleann nDian ata drong.
- 25 aig dia tat
 hua Thasaig lethá dan diuid
 rosgab tar moing go meid
 rosleig ar a roinn a cuig.

[NOTAE.]

T] adnacul .i. ead nae cul .i. 'ead' dliged *ocus* 'nae' duine, *ocus* 'cul' coimet, coimét dliged in duine.

In eclais .i. uaid clais clais na huide, *no* clais fuaigther ar cach; *no* eclais ondi as eclesia, colectio iustorum .i. comtinol na firen do beth innti, et reliqua.

ADDITAMENTA
DE CODICE FRANCISCANO
EXCERPTA.

[IN LAUDEM HYMNODIAE.]

- F] / **N** Oem papa uasal oiregda ro'bai isin Roim da bo comainm [fol. 1.
 (C)lemens papa *ocus* is de ro'fiarfiag Iaronimus tuarusbala
 na salm *ocus* na himnuidi ; *ocus* ro'gab-som ic athguidi in duilemun co
 dlestinach in aidche sin co maitin. (*Ocus* tic) aingil Dé do nim cuice
 5 le tuarusbail na himnuidi *ocus* is ead so ro'raid ris, gib e dogebud as
 a . . . imnaidi corup duan molta intoga ic Dia dogein, oir scrisaig si na
 huile pecud *ocus* glanaig si ibrigi na colla *ocus* bathaig
 si toil in cuirp d'a aindeoin *ocus* minig si in truamdacht *ocus*
 si gach uile dasacht *ocus* brisig si in ferg *ocus* luathaig si na haingil
 10 ithfirnd *ocus* deluigid si na diabuil *ocus* scrisaig si dorchodus na
 hindtind *ocus* methaig si in naimdacht *ocus* comedaig si in tslainte
ocus crichnaidig si na deg-oiprigi *ocus* lasaig si tene spirudalta isin
 croidi .i. grad Dé ri grad daine *ocus* do(ni) si sithchain *etir* in
 corp *ocus* in t-anum. Do reir mar adubuiirt Ieronimus annsa .uii.
 15 caibidil do legis na hanma, "O homo ni fuil ni is
 tarbuigi duit annsa beth marbthaig inna dia do molad, uair da
 molair dia slanaiguid h'anum *ocus* do chorp le cele." Mas ed, a
 duine, hos e seo is legis duit, adair do na salmaib *ocus* do'n im-
 naidi . mar adubuir Ieronimus, nach fetann nach brethuib coiri
 20 tuid sualtaigi *ocus* tuarusbail na salm *ocus* na hernaigi do
 foillsiugud minic . . . ar seo haec Ieronimus ut supra.

[HYMNUS DE TRIBUS REGIBUS.]

- F] **T**Riur rig tainic do thig De
 tri gnuisi mar *in* nglan-re
 o'n tir oiritheraig ealaig
 troim d . . *mín* mall-srebaig.
- 5 *Triar* do'gluais fa gen sochair
 cusin mBethil mban-scothaig
 triar d'a'r dailed uil oile
 triur faiged na faistine.
- 10 Breith *in* coimdig moir maisig
 tarfas do'n *triur* sco . . .
 isin faisdin do gach droing
 delb in rig isi reltoind.
- Retla ard fa halann
 in bit braenach
- 15 dochi fa cabair cindti
 re hadaig na hirminti.
- Gluaisit in triur rig rathmar
 n'a lennain co lán-atlam
 dochuaid in relta reampa
- 20 'n-a stuaig senta sonerta.
- Ni r'an si gan dol sa'teach
 ria'sa *triur* co dian-duilech
 in relta coindlec corrbog
 dar cach renda siubol-grod.
- 25 Iss-e na ratar and-sin
 an athair an ais hanmin
 do'bi a ngallga
 ri na cruindi ceatharda.
- 30 Fillseod a ngluine geala
 tucsad a tri naisceda
 int-i 'g-a n-anann gach iul
 is anam do gach en-*triur*. Triur.
- 'Tucsad aithne ar a gnais ngil
 Muire mathar in duilim
- 35 in og saer-glan 's í a siur
 gaelmar hí do gach en-triur.
- Ar rochtain rig na cruindi
 do'n ball-sgoid reid reltuindi
 fuair in *triur* bind-foclach . . bog
- 40 iul ingontach n *ariar* rog.

[PRAEFATIO IN BENEDICITE.]

F] /Tres pueri in fornace ignis ardentis hoc canticum fecerunt. [fol. 12b.
In campo uero Sennar factus est et in campo Diram specialiter.
I n-amseir *uero* Nabcodonozor doronad. Di-a soerad *uero* ar thenid
doronsat hé. Ar na r'adairset *immorro* in deilb n-orda doronai
5 Nabcodonozor is aire ro'r'aithea in fornacem. Deus tamen illos
cantando hoc canticum de fornace liberauit. Annanias, Azarias,
Misaël, a n-anmand Ebraide; Sedrac, Misac, Abdinago, a n-anmand
Callacda.

B] 1 hignis canticam 2 Himmuig Šenair *immorro* dorónad
ocus himmaig Diraim *pro* in . . Diram 3, 4 n-amsir dín Nábcudón
nasor daronad. 3 sœrad *om.* uero 4 uair ro'adairset *om.*
immorro n-ordai doronad la Nábcudon nasor 5 ro'laitea 6
hic canticumm 6, 7 Assarias Misahel n-anmunda hebraice Sedrach
7 n-anmunda 8 kallta

[BENEDICITE.]

F] B Benedicite omnia opera domini dominum ymnum dicite.
et superexaltate eum in secula.
Benedicite celi domini dominum ymnum.
Benedicite aquæ domini dominum ymnum.
5 Benedicite aquæ omnes super celos domini dominum ymnum.
Benedicite omnes potentiæ domini dominum ymnum.
Benedicite sol et luna domini dominum ymnum.
Benedicite stellæ celi domini dominum ymnum.
Benedicite ymber et ros domini dominum ymnum.
10 Benedicite omnes spiritus domini dominum ymnum.
Benedicite ignis et calor domini dominum ymnum.

AΣ] tit. A Benedictio puerorum *car. tit. Σ* 2 superexultate Σ
saecula A 3 caeli A caeli Σ 4 angeli *pro* aquæ AΣ 5 aquae A
caelos A *om.* domini A 6 omnis potentias A 7 *om.*
domini A 8 stellae A stella Σ caeli A caeli Σ 9 imber Σ 9-29
(*incl.*) *om.* domini A 10 omnis A

- F] /Benedicite noctes et dies domini dominum ymnum. [fol. 13.
 Benedicite tenebrae et lumen domini dominum ymnum.
 Benedicite frigus et aestas domini dominum ymnum.
- 15 Benedicite pruina et niues domini dominum ymnum.
 Benedicite fulgura et nubes domini dominum ymnum.
 Benedicite dicat terra domini dominum ymnum dicat et
 superexaltet eum in.
 Benedicite montes et colles domini dominum ymnum.
- 20 Benedicite nantia terrae domini dominum ymnum.
 Benedicite maria et flumina domini dominum ymnum.
 Benedicite fontes aquarum domini dominum ymnum.
 Benedicite beluae et omnia quae mouentur in aquis domini
 dominum ymnum dicite.
- 25 Benedicite omnes uolucres celi domini dominum ymnum.
 Benedicite bestiae et iumenta domini dominum ymnum.
 Benedicite Israhelitae domini dominum ymnum.
 Benedicite filii hominum domini dominum ymnum.
 Benedicite sacerdotes domini dominum ymnum.
- 30 Benedicite serui domini dominum ymnum.
 Benedicite spiritus et animae iustorum domini dominum
 ymnum.
 Benedicite sancti et humiles corde domini dominum ymnum.
 Benedicite Annanias et Azarias Misael domini dominum
 ymnum dicite.¹
- 35 Benedicamus patrem et filium et spiritum sanctum dominum
 ymnum dicamus et superexaltemus eum in secula.
 Sacerdotes domini benedicite. amen.

Te enim omnipotens deus benedicimus iure quia tres pueros liberasti
 ab igne nos quoque de supplicio mortis aeternae propter miseri-
 cordiam tuam eripe Christe audi nos oremus.

| | | | |
|--------------------------|-------------------------------------|-----------------------------------|-----------|
| AΣ] 13 tenebrae A | 14 aestas A | 16 fulgora AΣ | 17 |
| benedicat AΣ | 18 superexaltat A superexultat Σ | add. saecula A | 20 |
| omnia nascentia terrae A | nascentia terrae Σ | 23 bilue A belua Σ | 24 |
| om. dicite A | 25 caeli AΣ | 27 Israhelite AΣ | 28 fili Σ |
| 33, 34 om. domini A | 34 om. et A Zacharias pro Azarias Σ | Misael AΣ | 31, |
| 35 om. dicite A | 37 superexaltemus Σ | 38 saecula A om. 38 AΣ | |
| om. 1-3 Σ | 1 qui pro quia A | 2 de . . . aeternae om. A ins. A* | |
| 3 qui regnas pro Christe | . . oremus A | | |

¹ Dan. iii. 57-88.

[PRAEFATIO IN HYMNUM *CHRISTE QUI LUX ES.*]

F] Ambrosius súi epscop is hé doronai hunc ymnum do molad in
 tšlanicceda *ocus* i n-aidche as dfr a chantain. Tre rithim doronad.
 Sect captil and *ocus* da líne cecha coptil *ocus* se sillaba déc cech
 lini.

[HYMNUS UESPERTINUS.]

- F] **C**Hriste qui lux es et dies
 noctis tenebras detigis
 lucisque lumen crederis
 lumen cre(a)tis prædicans.
- 5 Precamur sancte domine
 defende nos in hac nocte
 sit nobis in te requies
 quietam noctem tribue.
- 10 /Ne grauis sompnus irruat [fol. 13b.
 hostis ne nos surripiat
 caro illi consentiat
 nos tibi reos statuatur.
- 15 Oculi sompnum capiant
 cor semper ad te uigelat
 dextera tua protegat
 famulos qui te diligunt.
- 20 Defensor noster aspice
 insidiantem reprime
 gubernare tuos famulos
 quos sanguine mercatus es.
- Memento nostri domine
 in graui isto corpore
 tu es defensor animæ
 adesto nobis domine.
- 25 Gloria patri ingenito
 gloria unigenito
 simul cum spiritu sancto
 in sempiterno seculo.

[HYMNUS IN LAUDEM SS. PETRI ET PAULI.]

- F] /C Hristi patris in dextera [fol. 14.
 Sedentis super ethera
 Post Iudeorum flagella
 Post egressum de Gehenna
- 5 Spiritus sancti gratia
 Repleti sunt repentina
 Cum cunctarum notitia
 Linguarum multifaria
- 10 Reuelantes misteria
 In seculis abscondita
 Futura et præterita
 Ac præsentia abdita
 Ymnos ψalmos et cantica
 Atque sacra libamamina
- 15 In multa patientia
 Et caritate fraterna
 Offerebant tam plucita
 Deo per summa studia
- 20 Uitæ suæ per tempora
 Beatissima prospera
 Talenta euangelica
 Sancta non sine ussura
 Reddentes in dominico
 Regni gaza filacio
- 25 /Zelo æquale meritum [fol. 14b.
 est honore perhibitum
 Una die ad dominum
 Se peragendo altissimum
- 30 Adepti post martyrium
 Uocationis bradium

F] Et sanctæ contubernium
 Trinitatis perpetuum
 Non habentis initium
 Nec non et finem dierum
35 Cuius honor imperium
 permanebit in seculum
 Quos dominus ad superna
 Reuocauit cum gloria
40 Deus dele facinora
 Nostra pater tam plurima
 Tua magna clementia
 Et pietate nimia
 Per sanctorum suffragia
 Apostolorum fortia
45 Petri clauicularia
 Cui data potentia
 Pauli et tali gloria
 In diuina scientia
50 Et per Christum in secula
 Dominantem infinita

[PRAEFATIO IN CANTICUM *CANTEMUS DOMINO.*]

- F] /Cantemus. Filii Israhel hoc canticum cecinerunt post [fol. 16b. transitum rubri maris et demersionem illorum in illo. Moyses tamen et totus chorus uirilis prius cantauit. Hironimus dicit quod Maria soror Aaron cum mulieribus populi cecinit; sed finito carmine
5 uirorum mulieribus sexus quasi secundo ordine hoc carmen cecinit.

[CANTEMUS DOMINO GLORIOSE.]

- F] CAntemus domino gloriose enim honorificatus est
equum et ascensorem deiecit in mare
Adiutor et protector fuit mihi in salutem
hic deus meus et honorificabo eum
5 deus patris mei et exaltabo eum
Dominus conterens bella dominus nomen est illi
Currus Pharaonis et exercitum eius proiecit in mare
Electi principes eius submersi sunt in rubro mari
Pylago cooperuit eos
10 deuenerunt in profundum tanquam lapis
Dextera tua domine glorificata est in uirtute
dextera manus tua domine confregit inimicos
Et per multitudinem maiestatis tuæ
contriuisti aduersarios misisti iram tuam
15 et comedit eos tanquam stipulam
Et per spiritum iracundiæ tuæ diuissa est aqua
Gilauerunt tanquam murus aquæ
gilauerunt fluctus in medio mari

- AΣ] *tit* A canticum *tit* Σ canticum Mariæ sororis Moysi
1 gloriosæ A 2 aequum A equum Σ proiecit AΣ *om.* 5
A *ins.* A* 7 Faraonis A Faronis Σ 8 Electos ascensores (ascen-
siores Σ) ternos stratores (statores Σ) demersit in rubrum mare AΣ 9
pilago Σ 10 tanquam A 11, 12 dextra Σ 12 confringet A
15 tanquam AΣ 16 iracundiæ A iracundiæ Σ tuæ A diuissa AΣ
17, 18 gylauerunt A 17 tanquam A muros AΣ aquæ A

- F] Dixit inimicus persequens comprehendam
 20 partibor spolia replebo animam meam
 interficiam gladio meo dominabitur manus mea
 Missisti spiritum tuum et cooperuit eos mare
 submersi sunt tanquam plumbum in aqua ualedissima
 Quis similis tibi in diis domine quis similis tibi
 25 gloriosus in sanctis mirabilis
 in maiestatibus faciens prodigia
 Extendisti dexteram tuam et deuorauit eos terra
 /gubernasti iustitia tua populum tuum [fol. 17.
 hunc quem liberasti
 30 Exortatus es in uirtute tua in refrigerio sancto tuo
 Audierunt gentes et iratae sunt
 dolores comprehenderunt inhabitantes Philistim
 Tunc festinauerunt duces Edom
 et principes Moabitarum apprehendit eos timor
 35 Fluxerunt omnes inhabitantes Chanan
 decidat super eos timor et tremor magnitudinis brachii tui
 Fiant tanquam lapis donec transeat populus tuus domine
 usque dum transeat populus tuus domine
 hunc quem liberasti
 40 Induces plantans eos in montem hereditatis tuae
 in praeparato habitationis tuae quia praeparasti domine
 Sanctimonium tuum domine quod praeparauerunt manus tuae
 domine tu regnas in aeternum in seculum seculi et adhuc
 Quum intrauit equitatus Pharaonis
 45 cum curribus et ascensoribus in mare
 et induxit dominus super eos aquas maris
 Filii autem Israhel abierunt
 per siccum per medium mare¹
 Deus patris mei et exaltabo eum
 50 Dominus conterens bella dominus nomen est illi.

AΣ] 19 conpraehendam A 22 misisti AΣ 23 merse-
 runt A misserunt Σ pro submersi sunt tamquam A plumbum Σ ualidissima
 AΣ 25 mirabiles A 28 iustitiam tuam populo tuo A 31
 iratae A 32 conpraehenderunt A comprehenderunt Σ Filistim A
 34 Moabitarum A Moabitarum Σ adpraehendit A adprehendit Σ 35
 tabuerunt pro fluxerunt A Channan AΣ 36 decidit Σ brachi AΣ
 37 tamquam A 38 om. domine A ins. A* 40 tuae A 41
 praeparata A tuae quod praeparasti A 42 praeparauerunt A tuae A
 43 aeternum A et in AΣ saeculum saeculi A ad hunc Σ 44 Quoniam
 AΣ intrabit Σ aequitatus Σ Faraonis A Faronis Σ 47
 Israel Σ habierunt A 49, 50 om. AΣ

¹ Exod. xv. 1-19.

F] Deus qui exeunti ex Ægipto populo tuo maria diuisisti et suspensis
 utrinque marginibus in specie muri erigi fluentia iussisti animas
 quoque nostras a diluuiio peccatorum liberare digneris ut transire
 uitiorum gurgitem ualeamus hoste contempto saluator mundi qui
 5 regnas in secula seculorum amen.

AΣ] 1-5 *om. Σ* 1 Aegypto A 2 utrimque A erigi A iusisti A
 3 diluio A 4, 5 mundi qui cum aeterno patre uiuis dominaris ac regnas
 cum spiritu sancto in saecula saeculorum A *om. amen A*

[PRAEFATIO IN QUICUNQUE UULT.]

- F] Senad Nece doronai in n-iris cathoilc. Ocus tri epscoip dib namma doronai hi .i. Eusebius et Dionissius et nomen tertii nescimus. *Acht* atberar conid hé in senad uile doronai ar is hé ro's'erdarcaig. In Necea uero urbe doronad. Ocus in Bethinia ata in cathir-sin .i. 5 cennadach in Assia bic. Ar dichor eirse Airr *immorro* doronad, ar is *ed* ro'thuc-side conid mó pater quam filius *ocus* conid mó filius quam spiritus sanctus. Ro'thinolad thrá in senod .i. oct n-epscoip déc ar tri cétaib ic Constantin co Necea; *ocus* *foremthetar* a forúaslegud ar a súlbaire co ro'foruaslig Dia. Exiens enim de coitu ut 10 purgaret uentrem suum, ei contigit ut omnia uiscera cum stercore foras eirent, ut Iudæ atque Agitofel contigit.

[HYMNUS QUICUNQUE UULT.]

- F] Q Uicunque uult saluus esse ante omnia opus est ei
ut teneat catholicam fidem
Quam nisi quisque integram inuiolatamque seruauerit
absque dubio in æternum peribit
5 Fides autem catholica haec est
ut unum deum in trinitate et trinitatem in unitate ueneremur
Neque confundentes personas neque substantiam separantes
Alia est enim persona patris alia filii alia spiritus sancti
Sed patris et filii et spiritus sancti una est diuinitas
10 æqualis gloria coeterna maiestas
Qualis pater talis filius talis et spiritus sanctus
Increatus pater increatus filius increatus et spiritus sanctus
Immensus pater immensus filius immensus et spiritus sanctus
Æternus pater æternus filius æternus et spiritus sanctus
15 Et tamen non tris æterni sed unus æternus
Sicut non tris increati nec tris immensi
sed unus increatus et unus immensus
Similiter omnipotens pater omnipotens filius
omnipotens et spiritus sanctus
20 Et tamen non tris omnipotentes sed unus omnipotens
/Ita deus pater deus filius deus et spiritus sanctus [fol. 23.]

- F] Et tamen non tris dii sed unus est deus
 Ita dominus pater dominus filius dominus et spiritus sanctus
 Et tamen non tris domini sed unus est domini
- 25 Quia sicut singulatim unamquamque personam deum et
 dominum confiteri Christiana ueritate compellimur
 Ita tris deos aut tris dominos dicere
 catholica religione prohibemur
 Pater a nullo est factus nec creatus nec genitus
- 30 Filius a patre solo est non factus nec creatus sed genitus
 Spiritus sanctus a patre et filio
 non factus nec creatus sed procedens
 Unus ergo pater non tris patres unus filius non tris filii
 unus et spiritus sanctus non tris spiritus sancti
- 35 Et in hac trinitate nihil prius aut posterius
 nihil maius aut minus
 Sed totæ tris personæ et coeternæ sibi sunt et coequales
 Ita ut per omnia sicut iam supradictum est
 et unitas in trinitate et trinitas in unitate ueneranda sit
- 40 Qui uult ergo saluus esse ita de trinitate sentiat
 Sed necessarium est ad æternam salutem
 ut incarnationem quoque domini nostri Iesu Christi
 unusquisque fideliter credat
 Est ergo fides recta ut credamus et confiteamur
- 45 quia dominus noster Iesus Christus filius dei deus et homo est
 Deus est ex substantia patris ante secula genitus
 et homo est ex substantia matris in secula natus
 Perfectus deus perfectus homo
 ex anima rationali et humana carne subsistens
- 50 Æqualis patri secundum diuinitatem
 minor patre secundum humanitatem
 Qui licet deus sit et homo
 non duo tamen sed unus est Christus
 Unus autem non conuersione diuinitatis in carne
- 55 sed assumptione humanitatis in deo
 Unus omnino non confusione substantiæ sed unitate personæ
 Nam sicut anima rationalis et caro unus est homo
 ita deus et homo unus est Christus
 /Qui (passus est pro salute nostra) desc(endit ad [fol. 23b.
 infer)os tertia die (resurrexit a mortuis)
- 60 Ascendit ad celos (sedet) ad dexteram dei omnipotentis
 (inde uenturus) iudicare uiuos (et mortuos)
 (Ad cuius aduentum omnes) homines resurgere habent cum
 corporibus suis et reddituri sunt de propriis factis
- 65 rationem
 Et qui bona egerunt ibunt in uitam æternam
 qui uero mala in ignem æternum

- F] Haec est fides catholica quam nisi quisque fideliter firmiterque crediderit saluus esse non poterit
- 70 Gloria patri et filio et spiritui sancto
Sicut erat in principio et nunc et semper
et in secula seculorum. amen.
- Te iure laudant et adorant te (te glorificant omnes
cre)at(uræ) o beata trinitas . . . amen.
-
- .

[LORICA GILDAE.]

B] Gillus hanc lorica[m] fecit ad demones expellendos eos qui aduersauerunt illi. Peru(enit) angelus ad illum, et dixit illi angelus: Si quis homo frequentauerit illam addetur ei secul(um) septim[is] annis, et tertia pars peccatorum delebitur. In quacunque die cantauerit hanc orationem, . . . es, homines uel demones, et inimici non possunt nocere; et mors in illo die non tangit. Laidcend mac Búith Bannaig uenit ab eo in insulam Hiberniam: transtulit et portauit super altare sancti Patricii episcopi, sa[1]uos nos facere, amen. Metrum undecassillabum quod et bracicatelecticon dicitur quod undecem sillabis constat; sic scanditur.

Suffragare trinitatis unitas
unitatis miserere trinitas

Suffragare quaeso mihi posito
magni maris uelut in periculo

5 ut non secum trahat me mortalitas
huius anni neque mundi uanitas

Et hoc idem peto a sublimibus
celestis milite uirtutibus

10 Ne me linquant lacerandum hostibus
sed defendant me iam armis fortibus

Ut me illi praecedant in acie
celestis exercitus militie

CNΔΨ] tit C Hanc lurica[m] lodin[em] cantauit ter in omni die; tit N Hanc lurica[m] lodgen in anno periculoso constituit. Et alii dicunt quod magna sit uirtus eius, si ter in die can(tatur); tit Δ Hymnum luricae 1 Sub-fragare Δ trinitati C trinitas NΨ 3 Subfragare Δ quaeso C quaeso N mihi quaeso Δ posito CNΔΨ 4 maris magni CNΔ maris sonum Ψ uelet Ψ 5 uius Ψ 8 caelestis CNΔΨ militiae CNΔΨ 10 om. me CNΔΨ 11 et illi me procedant C ut me illa praecedant N et me illi precedant Δ ut illi me procedant Ψ 12 caelestis CNΔ militiae C militiae N miliciae Δ

- B] Cerubin et cerupihin cum milibus
Gabriel et Michæl cum similibus
- 15 Opto tronos uirtutes archangelos
principatus potestates angelos
Ut m(e) denso defendentes agmine
inimicos ualent prosternere
- 20 Dum deinde ceteros agonetetas
patriarchas quatuor quater profetas
Apostolos nauis Christi proretas
et martires omnes peto athletas
Atque adiuro et uirgines omnes
uiduas fideles et confesores
- 25 uti me per illos salus sepiat
atque omne malum a me pereat
Christus mecum pactum firmum feriat
cuius tremor tetras turbas terreat

Finit primus prologus graduum angelorum et patriarcharum
30 apostolorum et martirum cum Christo.
Incipit prologus secundus de cunctis membris corporis usque
ad genua.

DEus impenetrabilis tutela
undique me defende potentia

- 35 Mee gibre pernas omnes libera
tuta pelta protegente singula
Ut non (t)etri demones in latera
mea uibrent ut soleant iacula

CNAΨ] 13 Cheruphin CΨ Cherubinn N Cerubim Δ seraphin CΨ
seraphinn N seraphim Δ 14 Et Mihahel Gabriel C Michael et Gabrihel
N Gabrihel et Michahel Δ om. cum CNAΨ 15 thronos CNAΨ
uiuantes CNAΨ 16 et potestates CΨ 18 ualeam CNAΨ 19 Tum
CNAΨ caeteros Δ agonithetas CNAΨ 20 et quattuor C quattuor NΔΨ
prophetas CNAΨ 21 Et apostolos N apostolos xii Ψ 22 martyres
CNAΨ anthletas dei C athletas dei Ψ anthletas N anathletas Δ 23, 24
om. CNAΨ 25 ut CNAΨ eos Δ salus eterna sepiat Ψ 27 fereat
NΨ feriat Ψ* 28 timor pro cuius CNAΨ 29, 30, 31, 32 om. CNAΨ
33 impenetrabili C in penetrabile NΨ impenetrabili Δ tutela N 34
potentie tue Ψ 35 me C meæ NΨ mei Δ gibraeCgibræNgybræ Δ 36
tua N 37 tetrae C dæmones CΔ 38 librent CNAΨ liberantur Ψ
solent CNAΨ

- B] Gigram cephalē cum iaris et conas
 40 patham lignam senas atque micenas
- Cladum carsum mandianum talias
 patma exugiam atque binas idumas
- Meo ergo cum capillis uertici
 galea salutis esto capiti
- 45 Fronti oculis cerebro triformi
 rostro labio faciei timpori
- Mento barbæ superciliis auribus
 genis bucis internaso naribus
- Pupillis rotis palpebris tutonibus
 50 gingis anele maxillis faucibus
- dentibus lingue ori et guturi
 uue gurgulioni et sublingue ceruici
- Capitali centro cartilagini
 collo clemens adesto tutamini
- 55 Obsecro te domine Iesu Christe propter nouem ordines
 sanctorum angelorum.
- Domine esto LORICA tutissima
 erga membra erga mea uiscera
- Ut retundas a me inuisibiles
 60 sudum clauos quos fingunt odibiles

CNΔΨ] 39 gygram C cephalē C cepphale Δcephalem Ψ iaris C
 40 pathā C pattham N patam Δ ligamam CNΔΨ sennas CNΔΨ michinas
 CNΨ michynas Δ 41 cladum C chaladum Δ crassum CNΨ charassum Δ
 madianum CNΔΨ talios N 42 bathma CNΨ batma Δ adque bonis Ψ
 edumas Δ 43 scapulis Ψ uertice NΨ et uertici Δ 44 capite N
 45 fronte Ψ et cerebro CNΔΨ triforme Ψ 46 labiae C labie NΨ
 facie N tempore C tempore N tymperi Δ 47 barbae CN barbe Ψ
 supercilis C 48 buccis CNΔ internasso CΨ nasibus C 49 tau-
 tonibus CNΔΨ 50 ignis Ψ anile CΨ anale N et faucibus CΔΨ 51
 linguae NΔ ori uuae CΔ ori ubae Ψ ubae ori N guttori CN gutturi Δ
 guttore Ψ 52 om. uue CNΔΨ gurgilioni C gurgulione NΨ sublinguae
 CNsub linguaΔ ceruice CΨ 53 ceutro CΔ ceotro NΨ 54 tutamine CΨ
 55, 56 om. CNΔΨ 57 deinde pro domine CNΔ esto mihi Ψ lurica CN
 lorica C* tutissima CNΔ 58 ergo uiscera ergo membra mea N erga
 uiscera mea erga membra mea Ψ 59 retrudas CNΔ inuisibilis Ψ
 60 sudes C figunt CΔ

- B] Tege ergo deus forti lorica
cum scapulis humeros et bracia
- Tege ulnas cum cubis et manibus
pugnās palmas digitos cum unguinibus
- 65 Tege spinas et costas cum artibus
terga dorsum neruos cum ossibus
- Tege cutem sanguinem cum renibus
catas crinas nates cum femoribus
- 70 Tege gambas suras femoralia
cum genuclis poplites et genua
- Tege talos cum tibiis et calicibus
crura pedes plantarum cum bassibus
- Tege ramos concrecentes decies
cum mentagris unges binos quinquies
- 75 Tege pectus iugulum pectusculum
mamillas stomachum et umbilicum
- Tege uentrem lumbos genitalia
et aluum et cordis et uitalia
- 80 Tege trifidum iacor et ilia
marcem reniculos fitrem cum obligia
- Tege toliam toracem cum pulmone
uenas fibras fel cum bucliamine
- Tege carnem inginem cum medullis
splenem cum tortuosis intestinis

CNΔΨ] 61 fortis N forte Ψ lurica CN lorica Δ 62 humeros cum
scapulis C scapulis Δ brachia CNA 63 cubiis Ψ cubitis CΨ*
64 pugnās NΔ palmas N unguibus CA ungibus N 65 spinam
CNA atque *pro* et N costam Δ artibus CA arcibus N 66 dorsumque
et C dorsumque N neruosque ΔΨ 67 sanguinem CNA 68 cata
CNAΨ crines N 69 gambas CN cambos Ψ surras N surra Δ 70
poplites N 71 N *habet* 73, 74 *ante* 71 talas Ψ calcibus CNA 72
basibus CA 73 dexies C 74 unges CA iunges N 75 *om.*
pectus C iugulam C iugulam NΔ pectus culum N 76 mamellum N
stomachum CNA 77 genitalia N 78 *om.* et Δ album C 79
triphydum Δ iecor CNA 80 marsem CN marsim Δ fithrem CN
fethrem Δ obligio N 81 toleam C 82 fybras Δ fīfras Ψ buclia-
mini N 83 *om.* carnem CΨ lunginam C iunginam N unguinem Δ
inguinam Ψ medulis CΨ 84 splenem CNA turtuosis cum C tortuosis
cum Δ totuosis Ψ

- Bj Tege uesicam adipem et pantes
compaginum innumeros ordines
- Tege pilos atque membra reliqua
quorum forte præterii nomina
- 90 Tege totum me cum quinque sensibus
et cum decem fabrifactis foribus
- Utii a plantis usque ad uerticem
nullo membro foris intus egrotem
- Ne de meo posit uitam trudere
pestis febris langor dolor corpore
- 95 Donec iam deo dante seniam
et peccata mea bonis factis deileam
- Et de carne iens labis caream
et ad alta euolare ualeam
- 100 Et miserto deo ad etheria
letus uehar regni refrigeria
Fin. it. amen.

CNΔΨ] 85 uessicam N uesiccam C uisicam Ψ partes N pantes Ψ
86 compaginum CNΔ 87 piclos Ψ adque Ψ 88 præterii C
præteribi N præteriui Δ preteribi Ψ 89 cumque sensibus Ψ 90
decim CN fabre CN fabræ Δ factis CNΔ 91 ut CNΔ in *pro* ad Δ
uertice Ψ 92 membro meo Ψ *om.* intus Δ 93 possit CN uitam
possint Δ 94 *om.* febris Ψ languor NΔ 95 nam *pro* iam Ψ
dante deo CΔ seneam CNΔ 96 *om.* factis CNΔ 97 ut *pro* et
CNΔ imis *pro* labis CN himis Δ 99 ætheria C ætheria NΔ *æthera* Ψ
100 laetus CΔ lætus N uehor C regni uechar N 101 *om.* finit CNΔ
amen *bis* N Δ *add.* Explicit hymnus quem Lathacan Scotigena fecit.

INDICES AND GLOSSARIES.

I.

INDEX SACRAE SCRIPTURAE.

II.

INDEX SCRIPTORUM.

III.

GLOSSARY TO THE IRISH HYMNS.

IV.

GLOSSARY TO THE AMRA.

| | PAGE. | | PAGE. |
|--------------------------------|----------|----------------------------|-------------|
| Ps. cxi. 7 | 13 | Mt. ii. 1 | 37 |
| „ cxii. 1 | 59 | „ iii. 4 | 104 |
| „ cxiv. 4, 5 | 151 | „ iv. 7, 10 | 73 |
| „ cxv. 16 | 151 | „ v. 7 | 104 |
| „ cxvii. 22 | 36 | „ „ 8 | 10 |
| „ „ 25 | 151 | „ „ 15 | 9 |
| „ cxviii. 8, 10, 17-19, 22 ... | 151 | „ „ 16 | 7 |
| „ „ 25-29, 33-41, 43, 58, 64, | | „ viii. 20 | 61 |
| 66, 68, 73, 76, 77 ... | 152 | „ x. 16 | 62 |
| „ „ 80, 86, 88, 94, 107, 108, | | „ xi. 29 | 61 |
| 116, 117, 120, 121, 124, | | „ xii. 12 | 128 |
| 125, 132-135, 144-146, | | „ xiii. 43 | 15 |
| 149, 153, 154, 156, 159 ... | 153 | „ xvi. 10 | 18 |
| „ „ 169, 170, 173, 176 ... | 154 | „ „ 18 | 7, 18 |
| „ cxix. 2 | 154 | „ „ 19 | 21 |
| „ cxxii. 3 | 51, 154 | „ „ 27 | 79, 81 |
| „ cxxv. 4 | 154 | „ xix. 28 | 12 |
| „ cxxxix. 1-3 | 154 | „ xxiv. 28 | 8 |
| „ cxxxiv. 7 | 74 | „ „ 29 | 80 |
| „ cxxxvii. 3, 8 | 154 | „ xxv. 34 | 179 |
| „ cxxxviii. 17 | 21 | „ „ 41 | 13, 77, 179 |
| „ „ 24 | 154 | „ xxvi. 21 | 39 |
| „ cxxxix. 2, 5, 7-9 | 154 | „ „ 38 | 171 |
| „ cxi. 1-3 | 154 | „ „ 48 | 39 |
| „ „ 4, 9 | 155 | „ xxvii. 23, 24 | 39 |
| „ cxli. 7, 8 | 155 | „ „ 45, 46, 51, 52, 53 ... | 40 |
| „ cxlii. 1, 2, 7-12 | 155 | „ xxviii. 19 | 41 |
| „ xliii. 7-10 | 155 | | |
| „ „ 11 | 156 | Mc. ix. 47 | 77 |
| „ cxliv. 2 | 51, 60 | „ xvi. 16 | 94 |
| „ „ 18 | 168 | | |
| Cant. v. 2 | 36 | Lc. i. 5-24 | 56 |
| „ viii. 6 | 31 | „ „ 28 | 33, 37, 55 |
| | | „ „ 31 | 37 |
| Isa. ii. 2 | 36 | „ „ 35 | 55 |
| „ vi. 1 | 66 | „ „ 46-55 | 54, 55 |
| „ „ 3 | 59, 71 | „ „ 60-63 | 56 |
| „ xi. 1 | 36 | „ „ 68-80 | 58 |
| „ xiv. 12 | 68 | „ ii. 14 | 50 |
| „ xl. 3 | 58 | „ ix. 23 | 10 |
| „ „ 6 | 95 | „ xii. 36 | 11 |
| „ xlv. 8 | 45 | „ xvi. 22 | 77 |
| Ezech. xvi. 42 | 106 | „ xviii. 22 | 61 |
| | | „ xxii. 31, 32 | 42 |
| Dan. iii. 26 | 51 | „ xxiii. 34 | 61 |
| „ „ 57-88 | 195, 196 | „ „ 46 | 40 |
| „ iv. 24 | 104 | Jn. i. 3 | 37 |
| „ vii. 9 | 66 | „ „ 29 | 36 |
| „ ix. 16 | 23 | „ ii. 19 | 40 |
| Ioel ii. 17 | 23 | „ viii. 14 | 61 |
| Nahum i. 15 | 18 | „ x. 9, 14 | 36 |
| Soph. i. 1 | 78 | „ „ 15 | 10 |
| Tob x | 23 | „ „ 16 | 89 |
| | | „ „ 15 | 7 |
| | | „ xiii. 15 | 81 |
| | | „ xiv. 3 | 36 |
| | | „ „ 6 | 58 |
| | | „ „ 27 | 94 |
| | | „ xx. 29 | |

| | PAGE. | | PAGE. |
|---------------------|-------|---------------------|--------|
| Acts vii. 60 ... | 20 | 1 Thess. iv. 15 ... | 79 |
| „ x. 35 ... | 54 | „ „ 17 ... | 81 |
| Rom. ix. 3 ... | 10 | 2 Tim. iv. 7 ... | 15 |
| 1 Cor. i. 19 ... | 69 | Hebr. x. 27 ... | 81 |
| „ „ 25 ... | 136 | „ xii. 6 ... | 106 |
| „ xv. 52 ... | 81 | „ „ 29 ... | 36 |
| „ „ 58 ... | 7 | Jas. iv. 6 ... | 54 |
| 2 Cor. v. 10 ... | 79 | Apoc. ii. 7 ... | 78 |
| „ xi. 14 ... | 44 | „ iv. 4 ... | 80 |
| Gal. vi. 17 ... | 9 | „ v. 1, 4 ... | 77 |
| Eph. iii. 13 ... | 95 | „ „ 5 ... | 36, 77 |
| Phil. ii. 9, 10 ... | 77 | „ vi. 15, 16 ... | 80 |
| „ iv. 13 ... | 54 | „ vii. 12 ... | 143 |
| Col. i. 1 } ... | 44 | „ ix. 1 ... | 68 |
| 1 Thess. iv. 4 ... | 9 | „ x. 7 ... | 79 |
| | | „ xii. 3, 4 ... | 69 |
| | | „ xiv. 4 ... | 61 |
| | | „ xvi. 18 ... | 78 |
| | | „ xxii. 2 ... | 78 |

II.

INDEX SCRIPTORUM.

| | | PAGE. |
|-------------------------|--|---|
| S. Ambrosius... | ... | 10, 128 |
| S. Augustinus... | <i>De ciuitate Dei...</i> | 76 |
| | <i>De doctrina Christiana</i> | 128, 136 |
| | <i>De Genesi ad litt.</i> | 66, 70 |
| | <i>De Haeres.</i> | 12 |
| | <i>Enarr. in Psalmos</i> | 36, 67 |
| | <i>Quaest. in Heptat.</i> | 27 |
| | <i>De Sermone Domini in Monte</i> | 61, 95, 142 |
| | — | 21, 24, 71 |
| Pseudo-Augustinus | <i>Quaest. ex vet. et nou. test.</i> | 42 |
| | <i>Sermones</i> | 45, 58, 92 |
| Baeda ... | <i>Comm. in Lc.</i> | 54, 57, 58 |
| | <i>De arte metrica</i> | 35, 36 |
| | <i>Hist. Ecclesiastica</i> | 10, 63, 98 |
| | <i>De temporum ratione</i> | 74 |
| | — | 11 |
| Boethius | <i>De Consolatione Philosophiae...</i> | 70 |
| Cassianus | <i>Instituta</i> | 85, 173 |
| Cicero .. | — | 73 |
| Eutyches | <i>Ars ac uerbo</i> | 11 |
| S. Gregorius Magnus | <i>Hom. in Euang.</i> | 31, 37 |
| | <i>Moralia...</i> | 38 |
| | <i>Regula Pastoralis</i> | 58, 143 |
| Hibernensis | <i>Collectio canonum</i> | 61, 104, 143 |
| S. Hieronymus | <i>De interpr. nom. Hebr.</i> | { 7, 11, 18, 19, 20, 23, 26, 28, 44, |
| | <i>Epist. 73 ad Euangelum</i> | 45 |
| | <i>in Amos</i> | 27 |
| | <i>in Mt.</i> | 10 |
| | <i>in Eph.</i> | 20, 95 |
| | <i>Praef. in Ionam</i> | 137 |
| | <i>Quaest. Hebr. in Gen.</i> | 29 |
| | — | 27, 28 |
| | | 12, 67, 193, 200 |
| Hrabanus Maurus | <i>De Uniuerso</i> | 21 |
| | <i>in Iosue</i> | 82, 86 |
| S. Isidorus Hispalensis | <i>De eccl. dogm.</i> | 67 |
| | <i>De officiis</i> | 36 |
| | <i>Differentiarum</i> | 48, 52, 82 |
| | <i>Etymologium</i> | { 9, 10, 20, 40, 68, 69, 77, 91 |
| | <i>Sententiarum</i> | 61 |
| Iuuenius | <i>Hist. Euang.</i> | 37 |
| Leabhar Breac | ... | 82, 92 |
| Origenes | ... | 128 |
| Priscianus | <i>De figuris numerorum</i> | 38 |
| | <i>Instituta</i> | 41 |
| Sulpicius Seuerus | <i>Uita S. Martini</i> | 47 |

III.

GLOSSARY TO THE IRISH HYMNS

(Nos. 5, 19-24, and 29).

[Abbreviations used :

| | | | |
|-------|---|-----|--|
| L | = Latin. | MI | = Milan Glosses. |
| Wb. | = Würzburg Glosses. | MR | = Battle of Magh Rath (ed. O'Donovan). |
| FM | = Annals of the Four Masters (ed. O'Donovan). | SG | = Silva Gadelica (ed. O'Grady). |
| Goid. | = Goidelica (ed. Stokes 1872). | SM | = Senchus Mór. |
| LB | = Leabhar Breac. | ZVS | = Zeitschrift für vergleichende Sprachforschung. |
| LL | = Book of Leinster. | | |
| LU | = Leabhar na hUidhre. | | |

N.B.—No account is taken of *h* in the Irish words.]

- a*, voc. particle ; 29, 39, 41. 132, 46, 49. 159, 4.
- a*, poss. pron. adj., his, its ; her ; their.
- 1° his ; aspirates initial consonant follg. (but without any visible sign of aspiration in the case of *media* or *liquida*), 27, 22. 98, 8. 100, 21, 28. 102, 46. 103, 63. 111, 23. 119, 84. 121, 109. 123, 136. 124, 152. 125, 174. 133, 7 ;—deletes altogether initial *f*, 26, 2. 100, 24, 32 ;—forms simple hiatus with vowels, 27, 24. 97, 3^a. 98, 8. 100, 20. 102, 53. 106, 3.
 - 2° her ; does not aspirate initial consonant follg., 118, 67, 72. 117, 59. 119, 88. 120, 101. 121, 108, 113, 115, 116. 123, 140. 124, 155 ;—assimilates [its own original final (sibilant)] to initial *liquida* or *s* : *ll*, 116, 52(?), 53(?). 119, 87² ; *mm*, 112, 4. 120, 95. 123, 139. 125, 166 ; *nn*, 126, 183(?) ; *rr*, 118, 70 ; *ss*, 126, 196. But 122, 122 *a aithig* (correctly *a halhig*, 125, 173) ; cf. also 119, 86 *a amra*, where *F* has no *a* ; and again, at 122, 128 we have *inn-a laim* ; 126, 179 *robbet inn-a lobran leith*, which in any case is a doubtful text, but which the gl. construes apparently as *na lobrain inn-a leith*.
 - 3° their ; prefixes *n-* to vowels, 26, 10. 99, 16 *F* ; 122, 130 *a minna* ; 127, 212 *a foessam*, but 118, 72 *al-lín*.
- a*, prob. inf. pron. (=rel.), in *ara'chuiliu*, q.v.
- a n-*, 1° rel. ntr., 'id quod' ; 115, 45 *a ndorigenai* ; 119, 74, 82. 123, 33. 125, 161.
- 2° obl. rel. cum prep., 97, 6 *di-a fognad*, [cui serviebat] ; 116, 49 *di-a foided*, 'for which she was sent.'
 - 3° after prep., to form conj., *ar a n-*, 'in order that', 99, 17, 18 ;—*di-a-n-*, 'when', 102, 45 *dia mbai il-lobra*.

Aaron, n.pr. son of Amra ; 26, 12.

ab, L., 27, 24.

abcolips, apocalypse ; 100, 25.

Abeil, Abel ; *gen.* 26, 5.

Abraham, 26, 7 ; *Abram* 28, 27.

abstal, see *apstal*.

acher, fierce, of angry mood, 113, 17 gl. *fergach*, *feochur*, L. *acer*, i.e. *ac hir*, where *hir* = *ira* : possibly *acher* is intended as *feochur*, by play of word on Lat. *acer* ; see *Corm.* 1 i. *laínd*, *tend*, or *trén*.

acht, but ; only in *ni . . . acht*, = *ne . . . que*, 'only,' 126, 195.

Adaim, Adam ; *gen.*, 26, 5.

adamna (?), 26, 8 gl., *adamnf* i.e. hunger, famine, but *v.* note.

Adamnán, n.pr., 30, 52 (*gen.*) *Adamnain* F.

adamra, wonderful ; 26, 7. 105, 3.

adart, pillow ; 100, 32 *frid-adart*, see *frith-a*.

adbal, vast, great, 110, 14 *co n-orddain adbail*, with ety. gl.¹ *ada* = *coir*, Lat. *fas*, and *bil* = *inill*, 'safe', 'with dignity that is right to be safe, lasting' (*martanach*).

adcobraim, I desire ; *pres.* 3 *sg.*, 102, 45 *adcobra*.

adellaim, I visit, *pres.* 3 *sg.*, 103, 65 *adella*, gl. *taraill*.

adessam, see *ateoch*.

adfiadaim, I tell ; *pres.* 3 *sg.*, 97, 1 [93, 2 *amal adfēt* Eusebius, cf. 165, 48] *atfet* = *ad-d-fet* ; 3 *pl.*, 102, 58 *adfeit*, 99, 12 *adfiadat*. This variation.

is ed *adfiadat* *lini*,
iss-ed *adfeit* *littri dún*,

shows that the two stanzas cannot both be correct ; F reads *adfet* in both 97, 1 and 102, 58 ; (but *atfet* is found, as FM ann 594 *atfet* *scela*, 'stories tell' ; 995 as *ead atfet* ;) probably the correct form is *adfiadat*, but the explanation *adfet* = *adfeded*, 'it was told,' is against the gl. of F., *periti* ; cf. S. na Rann 2250, 2518, 2526.

adgladur, I address ; *pret.* 3 *sg.*, 102, 48 *adgladastar*.

admuiniur, I worship, appeal to the advocacy of ; *pres.* 1 *pl.*, 105, 1 *admuinem-mair*, (where T has the Munster softening of the *r* final, and F has the hard-timbre), gl. *tiagmait in n-a muinigin* ; 126, 196, 197 *admunemar*, gl., *bennachmail*, or *ailmit*.

adnocul, burial ; 133, 8.

adrad, act of worshipping ; 127, 202.

adraim, I worship, pay adoration ; *imperf.* 3 *pl.*, 101, 41 *adortais*, gl. *no'adratis* F¹⁰⁰².

adrlmim [A], *airmiu* [Z], I count ; tell, *pres.* 1 *sg.*, 119, 81 *ni airmiu*, gl. 'I cannot tell its number' ; 3 *sg.*, 99, 11 *adrimi*, with F. gl. *periti*, but *adrimi* cannot be *pl.*, so that the interpretation of the line can only rest on individual phantasy.

adroetach, see *ateoch*.

adsluinnim, I name, address ; *pres.* 1 *pl.*, 27, 15 *adsluinnem* gl., *asluindmet*.

aicned, nature ; *gen.*, 134, 44 *aicnid*.

¹ These *etym. gl.* have in general no value as etymology, but they are of use in showing the order of ideas to which, in the opinion of the glossator, the word belongs.

- aidche*, night ; 100, 27. 103, 64 ; (100, 30. 102, 55 *aidchi*.)
aile, other ; 103, 65 *ròv*— ; 123, 138 *ró*.
ail, stone, rock ; *gen.*, 134, 30 *cobsaidecht ailech*.
ailgais, request ; 120, 97 *ro'gaid* — *di*, *gl. ilge*.
ailim, I beseech, pray ; *pres.* 1 *pl.*, 26, 9 *ailme* athair.
ailt, cliff (?), 112, 2, but *gl.* says in *alhtudine aetatis*.
'ain, see *angim*.
áin, see *án*.
ainbthib, see *anfeth*.
aineach, face ; 119, 83 in *clar-a*, q.v.
aingel, angel ; 29, 33. 102, 46. 131, 43 ; *pl.*, *aingil*, 30, 44. 99, 13. 103, 64 ; *acc.*, *aingliu*, 29, 43. 126, 185 ; *gen.*, *aingel*, 100, 30. 129, 1. 133, 13.
-ainglech, 26, 10 (il)-a-, 'having (many) angels.'
ainis (?) in the already doubtful line 99, 11 *ainis* innib adrimi, to which it lends an additional uncertainty. It cannot mean 'he stayed', for that is *anaís*, 53, to which also the *gl. ro'eneslar* tar'ais would not lend itself ; but there is little point in rendering 'he fasted', even if the form would bear that meaning. The rest of the line is unintelligible, "in the isles of the Tyrrhene sea, ——— in them he counts (enumerates) (?)"
ainm, name ; 97, 3. 105, 3. 129, 2 ; *gen.*, *annia* 27, 18.
ainsi'unn, see *angim*.
'air, see *tair*.
airchenn, determined, allotted definitely ; 130, 10 *do' nach* — *bas baile*, cf. *Amra*, 169, 243.
airde, sign, token ; 103, 67 *cen* — *n-uabair*.
airdir, illustrious ; 105, 3.
airgech (?) cow-keeper ; 113, 21 *nir'bu* — *airslebe*, 'was not — of a mountain-side' ; O'Curry in his *Lect.* has *airgtheach*, p. 223 'plunderer', but the same word, p. 580, 12 as 'cowkeeper, on a plain', ar muigh ; here there seems intended a contrast between *airslebe*, 'of a mountain-side', and *maige*, 'of a plain', but there is nothing to show the point of the distinction, for *genais* in next line cannot mean 'she wrought good,' as the *gl. gniis bonum* suggests, and even so, there is no antithesis. Besides, the sequel is broken, of the negation of bad qualities in Brigid : 'she was not bad, poisonous, greedy, fierce, a dairywoman of a mountain-side' (Colgan's *armentaria montana*).
airi, act of watching, guarding, 'waking' ; 103, 61 *d'a*. P.
airm, place ; 123, 140.
airmiu, see *adrlmim*.
airnecht, 'was found' ; 125, 172 *nico n-a*. and *chucal*, but the follg. *chucal* involves the conception of *motion towards* ; it is used as a *gl. F*, *airnecht* for *fuirecht*, 159 ; cf. *Fel.*, Aug. 3, where it is glossed *frith*, as also by O'Dav., p. 50.
airnigthe, see *ernaigthe*.
airsliab, a mountain-side ; *gen.*, 113, 21 *airgech airslebe* (eirlébe F).
aithech, serf ; *gen.*, 122, 122 *do ráith a aithig* (athig F), but correctly 125, 173 *do raith a hathig*.

aittreb, act of dwelling, inhabiting ; 159, 5.

al-, see under *a*, 1' assimilation to *l* of an 'original' nasal or sibilant final, see *lam*, *lenamain*, *lín*, *lind*.

Alba, Scotland ; *gen.*, 30, 51 *con-noebaib Alban*.

alla, over yonder ; 30, 51.

allaid, wild (animal) ; 121, 113 *torc a.*, wild boar ; 122, 121 *sinnach a.*, fox ; *pl.*, 121, 119 *coin alta*, ['wild dogs'] 'wolves.'

[*Alpuirn*, 97, 4 error for *Calpuirnd F*].

am-, see under *a*.

amal, as, just as ; 28, 30 *a. ro'anacht* ; 29, 33, 37 *a. foedes*, soeras.

amlabar, void of speech, dumb ; 119, 85 *ingen* —.

amnas, fierce ; 118, 69 *macc* — ; 131, 25 (*ety. gl.*, *am-inas* = *droch-innas*, ill-mannered) ; 135, 49 *nert n-a*.

amor, scream ; 130, 23 *éc na a.*, death nor wail ; the *gl.* seems to suggest "scream of death, viz. ah ! oh !" At all events *amor* can mean some voice-sound ; cf. LL. 19 a 1.

Amra, 26, 12 Aaron *macc A.*

amra, wonder, miracle ; wonderful ; *amra* and *amru* seem used indiscriminately ; 1', as *adj.*, 113, 23 *amra arad do x*, where the position is predicative not attributive, though the *gl.* ('the city' or 'Brigid') seems to take it as the latter, 'she was a wondrous ladder' ; 113, 25 (*pred.*), *gl. bona* ; 26 *id.* ; 119, 75 — *dí* in *fothrugud*, cf. 124, 145 ; 120 89 — *tinne* ; 124, 154 *robo amru dí* ;—thus the only case of its use with attributive function, is 129, 1 *ateoch ríg n-amra*, which the normal *adamra* would have better expressed, so that perhaps we should render, 'the King, the wonder of angels.' 2', as *subst.*, 119, 86 *ba hóen a amra*, which must mean 'her miracle was unique,' but which the *gl.* renders 'one of the miracles of Brigid' ; 121, 118 *ba* —, but the *gl.* (TF) renders *ba maith*, 'good', as also given on 123, 135, where its function is quite vague (quasi-adverbial), *amra ro'gab prainn L.* ; 98, 9 *ba amru retha*, 'a marvel of a course', cf. 114, 36 *amru sceoil* as *subst.*, 124, 149 *ba mó amra arailiu*, but 119, 79 *amru*, 120, 93 ; as *mó* must be the predicate, it is hardly possible to avoid translating 'it was a miracle greater than another', but the *gl.* on 124, 149 gets a good deal more into it, 'this miracle was the greater for having been wrought there also', while at 79 we have 'the miracle was the greater for another wonder having been wrought', and as in 93 the predicative *mó-de* is also used, the *gl.* seem to assign a causal force to the dative ending in *arailiu*, q.v.

am-reid, un-smooth ; 29, 34 *cech n-a. (ntr.)* ; cf. the same expression FM. ann. 844 *condib reid do cech n-aimreid*.

án, glorious ; 130, 11 *án spirut*, where the symmetry seems to demand the attributival function, with crude *adj.* [*karmadháraya* cpd.], thus we should have, in the verse, *huasal-trinoit, án-spirut, nóeb-nert*, (*Dia-athair*), *mór-mac* ; the *gl.* adds a definition, 'glorious in wonders and miracles' ; *gen.*, 30, 52 for *anmain Adamnain (F) ain*.

an- a prefix denoting motion from, cf.

| <i>rest in</i> | <i>motion to</i> | <i>motion from</i> | |
|----------------|------------------|--------------------|------|
| t-air | s-air | an-air | East |
| t-iar | s-iar | an-iar | West |

anacht, see *angim*.

anad, act of staying, delaying ; 103, 64.

anaim, I stay, delay; stop, cease; *imperf.* 3 *sg.*, 100, 26 *ni anad* (de molad Dé); *s-pret.* 3 *sg.*, 102, 53 *anais* T. di-a es.

anbigé, 118, 65, see *annmich*.

ances, anguish (?); 125, 170 *ni bu ances cach thucai*, but then *cach* is inexplicable; the gl. says, 'to the person who gave the vat to Brigid', but there is no *do*; so that it is not impossible that *ances* is adj. (*pred.*), 'unusual', 'difficult', and that this is what the gl. means by its *domain* (prob. =) 'vain', 'each one was not *unrewarded*', left without results. But it is usually a subst., 'misfortune', cf. FM. *ann.* 919 a tainic de *ancessaib* treame.

and, *ann*, therein, in it, then; 125, 172, 175; 117, 58.

an-des, southwards, from the south; 98, 10.

áne, splendour; 134, 25 — *thened*.

an-feth, non-calm, storm; *pl. dat.*, 131, 30 *co n-ainbthib*, cf. *gen. ainfthe*, (son) of storm, FM *ann.* 555.

angim, I save, protect; *t-pret.* 3 *sg.*, *ro'anacht*, 27, 22, [cf. FM *ann.* 792 *nar anacht* a tête, 'his pleasantries did not save him'; 890 *nar anacht th'ernaige*] 28, 29 (gl., *ro'angestar*), 28, 30; *s-aor. subj.*, 3 *sg.*, 28, 30 *ro'nn'ain*; 132, 52 *ro'mm'ain ar gaibthib*, (cf. FM *ann.* 866 *Crist ro'nain*; 1015 *ni'sn'ain*); and the mysterious form 131, 27 *ainsi'unn*, 'may he save us', gl. F. *ro'aingei sind* (?); 3 *pl.*, 26, 14 *ro'n'anset*, 'may they save us.'

anim, soul; 103, 63. 126, 192; *gen.*, *anma* 159, 6; *acc.-dat.*, *anmain*, 30, 52. 130, 15. 131, 45. 135, 49; so prob. to be read 135, 55 *anmaín duini*.

anma, *gen.* of *anim* 159, 6; of *ainm* 27, 18.

annmich, great storm; 117, 60 *ety. gl. an-mich* = *snigi án, flechud mor*, 'great snow or wet'; *gen.*, 118, 65 *lathe ánbige*, also with the latter gl.; prob. only *an-feth*, with its *dat. pl. ainbthib*.

'anset, 26, 14, see *angim*.

anucul, act of saving, protecting; 134, 41.

apstal, apostle; 101, 39, (105, 2, 11, *ab.*); *gen.*, 105, 16 *abstail*; *pl.*, 30, 44 *apstail*; 130, 19 *ab.*; *gen.*, 134, 17 *apstal*; *dat.*, 27, 16 — *aib*.

ar n-, our; 105, 7. 110, 10. 111, 22. 115, 46 (?). 130, 13. 159, 6; — after prepp. *di-ar*, 26, 5. 27, 16, 20. 28, 31. 29, 34, 35. 30, 45. 126, 198. 159, 7; *li-ar*, 30, 45.

ar, *prep.* 1' on, upon; 2' (protect) against, (save) from; 3' by reason of, on account of; 4' (purchase) at the cost of; 5' for the sake of, with a view to; — 2', 26, 6 (*soer ar*), (7 *soer* [prob.] *ar tedmaim, dat.*). 129, 6 (*cobair*); 131, 27 (*ainsi'unn*), 28², 29, 32²; 132, 48³, 52; 134, 41, 42, 43, 44; 135, 56², 57²; 159, 8², 9², 10; — 3', 112, 4 *ar écnairc X*, cf. 118, 70; 115, 46, 47 miracles done for the sake of (?); — 4', 112, 4 *ni rir ar dibad* — 5', 123, 142 *ar ulc fri X*; — in cpd., *ar cenn*, 'towards', 102, 46 *doluid ar a chenn*; 133, 14 *eseirge ar cenn sochraice*; — folld. by rel., or rel. neg., as conj., 'in order that', 99, 17 *ar a n-imthised lethu*; 18 *ar a tintarrad o chlón*; — 102, 55 *ar na caite les*; 131, 39 *ar nad ris iffern*, 'that I may not go to hell'.

ar-a-chuiliu (?) 135, 55 *cech físs arachuiliu anman duine*, '(to defend) against every knowledge that (carries off?) man's soul.' The word is grammatically inexplicable, and the difficulty of the translation is not lessened by the impossible *anman* following. It is noteworthy however that there is a common legal term for the prohibition of certain things, which is nearly identical with this word, cf. SM. II. 250, 2 *tri meich*

bracha cen ón cen ainim, *aracuilliu* éiric do flaith, gl. *urcuillter* co na bia éiric, where evidently the meaning is that the chief is forbidden to seek *eric*. Again, III. 62, 5 acht *ma* [or in] *arachuille* cleircecht [sic corrigendum], 'what clerkship forbids', gl. aní *urchuille*; IV. 302, 4 lepaid *arcuile* liaig, 'a bed which a physician forbids'; cf. also V. 166, 1 treba *ara'cuille* coir urnadma, gl. is urcuillti do reir coir; V. 266, 19 foruis *ara'chuille* coir n-athgabala; V. 132, 1 mor-seisir *arcuile* coir urnadma; V. 160, 1 treaba *ari'scuille* coir urnadma. There can be little doubt that this legal expression is the term employed here: 'all knowledge that is forbidden to man's soul', is perfectly in harmony with the context, which has just referred to *spells* of wizards &c.

arad, ladder; 113, 23.

arailiu, dat. of *araile*, other; four times used, only by Broccan, in a difficult construction, 119, 79 ba mó amru *arailiu* (120, 93, 124, 149). 124, 160 ní furecht cid óen screpul ba mo *triun arailiu* [F *araile*]. Cogitosus (quoted by Colgan,) is nearly literal, cap. xxviii, *nulla pars alia minor, vel alia quae aliam superaret, licet uno obulo, de his inuenta est tribus partibus*. The subst. (*amru* or *triun*) is the dative of comparison, "it was greater than any other individual third", "than any other single miracle", 'by even one scruple', or as Ebel renders, *non inventum est etiam uno scrupulo maiorem esse unum trientem altero*; for most assuredly *cid oen screpul* is not, as Windisch holds, the subject of *furecht*, because *screpul* could not possibly mean *one-third* as given in Goid., v. *screpul*.

arbág (?) 131, 34 mc Maire, bages *arbag*a finna, 'who fights white fights', though the gl. F renders *ar gnima* mathe, for *good deeds*, [reading *ar baga*]; or perhaps, 'who boasts good *boastings*'; in any case the tr. must be vague, because *bag* means 'fight', so that we have who 'fights' [*strives* or *boasts*] white (good) fights' [and 'for white fights']. O'Davoren, adds to the possibilities by reading 'ar *mbaga*' f., (p. 61, sub *bág* .i. *gnim*), 'our fair deeds.'

arbaigim, I strive, fight; boast of, cf. II. Cor. ix. 2, de uobis *glorior*, apud Wb. gl., *biuu-sa oc irbáig dar far cenn-sí fri M.*, is hed in-so *ar'a'bágim-se*, 'this is what I boast of.' Unfortunately, the passage, 131, 35, is quite untranslatable:

friscera Dia dulech
lurech *arbaig* mo *thenga* [F. *thinga*];
"dulech God will answer

a cuirass, (in which?) my tongue *boasts*."

The gl. shed no light: *mo thenga* i.e. 'out of which he may make a strife'. But *lurech* is left disconnected. If the letters of the text be adhered to, we can only read

lurech *ar baig* mo *thenga*,
"my tongue is a cuirass for fight,"

which is against the gl., but is the only rendering grammatically possible, for *lurech* cannot be taken as the object of *friscera*.

ard, high, lofty; arduous; 30, 44 — *fegad*; 116, 54 — in *coscur*.

Ard-mocha, Armagh, 101, 43.

ar don'roigse, see *roigse*.

ar do'utacht, see *ar'utacht*.

argairt, 118, 65, where TF gl. by *ro'ingair*, 'she herded (sheep)', but *argairm* means to *forbid, prevent*, cf. Wb. gl., Tit. iii. 3, ní *argart* recht dfinn; Ml. 53 a 9; *ingaire* is the normal word for 'herding'.

argat, silver; *gen*, 123, 41 set *argait*, 124, 153 (gg).

arithisi, back, (coming) back, 99, 14.

'arlaid, 115, 40 *con'idn'arlaid* sith iar saith, 'so that *there befel him* peace after toil', where the gl. *T ro'airlestar*, sheds no light; the meaning can hardly be mistaken, but the form seems the result of a 'contamination' between *-luid*, and *do'ra'la*, quasi *tarla*, *tarlaid*, *do'n'arlaid*.

arnigim, I pray; *imperf.* 3 sg., 100, 26, *arniged*, gl. he made prayers or penitence (T prayers or cleansing), the latter apparently connecting it with *nigim*, 'I wash'.

ar'alastar (?) came upon, met; *dep. perf.* 102, 47 *ba he arid'ralastar*, 'it was he who met him' (?); the gl. *arrále* is no clearer. According to the gl., 'Victor sent an angel to invite Patrick to himself [Victor], viz. without his going to Armagh', on the text 'it was he that met him': P. was going to Armagh, apparently on the summons of the angel, who told him to go to Victor; but Victor met Patrick on the way, and stopped him by appearing in the burning bush. But if *'ralastar* is to be taken as = 'sent', then the *ba he* becomes unintelligible, unless the clause be read "it was he (Victor) who sent for him", which the verb cannot bear. The matter is still further complicated by the uncertainty as to the meaning of *dofaith* in l. 47. But even the glosses are not in harmony, for while on 46 the T gl. explains 'angel' by *Victor*, the F gl. says directly, *non Victor sed alius*! And on 47 the word *he* leaves the sense vague, unless we take Victor to be the angel, and tr. '(Patrick) was sent.' But none of these meanings 'met' or 'sent' or 'sent for' will fit in 124, 150 which adds another difficulty: 'it was a miracle greater than any other single miracle', *arid'ralastar* ind noeb, the saint [Brigid] performed it, where the gl. *ro'im(f)oilgestar*, 'she brought it about, wrought it', leaves no doubt as to the sense of the passage in the opinion of the glossators; so that Broccan's use of the word, 124, 150, may furnish a reason why this meaning should be adopted also for 102, 47 "he it was who wrought this" [miracle following, viz.] the bush blazed &c. See on *'ralastar*.

-art, in 'mug-art', 121, 117 gl. 'tall pig', or 'fat pig', prob. a mere *ety. gl.*, for *mug* is not *mucc*. O'Reilly prob. had no further evidence of the alleged meaning 'hog' than this passage.

(i) *ar-utacht*, held to be *t-pret.* 3 sg., from pres. base *ar-utaing* = *reficit*, *protegit* in 113, 19 for *maig arutacht cathir*, which the gl. gives '*she built* a city i.e. Kildare', (?) where the gl. *ro'chumtaig*, 'she built,' points to another possibility, for as *con'ro'taig* Ml. 40 d 5 means *substruxit*, so we have *con'ro'tacht*, 'was built', cf. FM. iii. 1860, 14 *baile conrodacht* for *úr an mára*; and cf. LL. [38086] is *le conrotacht* in *rig-raith* for *taob Temra*, "by her was built the royal fort on a side of Tara." Here therefore is a parallel case, "on a plain was built a city." And indeed, the place is referred to by FM. ann. 525, "by her [Kildare] was founded," *ba le conrodacht*. Probably therefore the analysis, *a-rùtacht* *cathir*, where the *a* arose from a misreading of *o*, is the explanation.

(ii) *ar'utacht*, 124, 146 in *ban-trebthach*, *ar'do'utacht* im-M., "the widow whom she assisted in M.", Colg. 'succurrerit', gl. *ar'ro'ertaig*, cf. *erthach*, 'protection, guarantee', FM. ann. 974 *dar erthach naomh* 7 fireon.

as, prep. from, out of, Lat. *ex*; the final *s* is found before *cach* and poss. adj. *a*, and *def. art.* 27, 18 as *cach ing*; 103, 61 as *cech sét*; 119, 87 *ass al-laim*; 102, 48 *as-in* ten; — otherwise it is *dropt*, 29, 37 (*soer*)

- a brú* m., 29, 33, tarslaic P. *a slabreid* ; 105, 13 *a brithemnacht* ; — *cpd. prep.*, *ass*, 'from it', 125, 176.
- as*, rel. form of copula ; 129, 2 *ainm as tressam* ; and so apparently 113, 28 *dal as chomtig*, gl., *as gnathach*.
- as-ber* (ex-fer-), to say ; *imperf.* 3 *pl.*, 100, 22 *asbeirtis*, where for this use of the verb = 'to speak of', cf. FM. *ann.* 501 in *rí aile as'm'beraid* ['béra], 'the other king whom I shall mention' ; *t-pret.* 3 *sg.*, 98, 7 *asbert* fri X ; 102, 49, 54.
- 'ascnaim*, I go to ; *do'a.*, I visit ; only in *s-pret.* 3 *pl.*, 117, 61 *do'da'ascansat*, 121, 105, 'they came to her, visited her', thus rendered in Goid., 'the oxen, that had gone away from her' : it would be curious to find in the same poem a *cpd.* word with exactly opposite meanings, for the former is rendered 'the bishops who visited her' ; the gl. being the same in both, *ro'athascansatar*. The root is *scend* 'to leap', (F reads in both cases *'ascensat*.) so that *ad-scend* is really = Lat. *a-scendere*, hence *do-ad-sc.*, 'to go up towards.'
- ascnam*, act of going to, visiting ; 113, 24 *do — flatha*, 'to go to Heaven.'
- aslaighthib*, *pl. dat.* of *aslugud*, act of seducing, seduction, enticement ; 134, 43 *ar aslaighthib dualche*.
- asrir*, *red. perf.* of a *pres. base*, [A] *as-rèn-*, to pay, give out, in [Z] forms *èrn-* ; — [A] 122, 121 *asrir*, gl. *ro'èirnestar* and 125, 173, with same *gl.*, a gl. that is given also 113, 14 on the text *èrnais* [F *erneis*], where there is no reason for the [Z] enclitic form at all : this base *ern-* is used in the gl. *ro'ernither* on *ro'erthar* of 29, 39, where F has *'firthar*, 'may it be verified.'
- asroillim*, I merit, deserve ; *subj. pres.* 1 *pl.*, 126, 200 *asrollem ternam*.
- ass*, see *prep. as*.
- assoith*, apparently from *ad-sod-*, whence *suide* &c., cf. *atsuidi*, 'sistit' ; 'stood still', of the sun, in Joshua x. 12 ; 102, 58, 59 *assoith* [F *assuith*] in *grian*, but the gl. takes it in an active sense, *ro'suidigestar* .i. *Deus*.
- at-*, in verbal prefix, for *ad-d-*, whether the *d* be *radical* or the *infix pron.* ; e. gr. *atbeir* = *ad-d-beir*, *dicit id* ; or *ateoch* = *ad-deoch*, I beseech ; cf. *atfet*, *atचितhe*, *atchous*.
- athair*, father ; 26, 9, 30, 45 [F correctly]. 130 12 ; *gen.*, *athar*, 129, 8 ; *pl. gen.*, 134, 15 *-athrach*.
- atchithi*, *imperf. pass.* of *ad-ci-*, 'to see' ; 99, 14 *menicc atchithi hi fisib*, [F *itchithe*].
- atchous* (?) 119, 73 *is da'm* [do-m F] *sous m'atchous*, gl. *mad dia n-innisiur*, 'if I tell, narrate' ; but *da'm* [do'm] does not fit in well with this construction, and perhaps it is simpler to take the word as *atchos*, 'it has been narrated [well, happily, *ma*] to my poetry.'
- ateoch*, I beseech [ad-√deg-] ; 126, 189 (gl. always *atchim*) 129, 1, 131, 40, 132, 50 ; *perf.* 1 *sg.*, 131, 40 *ad'roetach* [ad-rò'dédach], I have besought, gl., *ro'atchius* ; *s-subj.* (= *fut.*) 1 *pl.*, 26, 4 *iss-ed attach adessam* (gl., *atchimit*, 'we beseech' *pres.*).
- atfet*, see *adfiadain*.
- athig*, see *aithech*.
- atlaigthe*, *pl.* of *atlugud*, act of thanking, folld. by *buide* idiomatically ; 102, 49 *orddan do Macha, do Crist atlaigthe buide*.
- atom-riug*, *ad'dom-ring*, I raise myself, I arise ; 133, 1, 6, 11, 134, 21, 31, 135, 69 ; cf. the Ml. gl. referring to 'nunc exsurgam,' Ps. xi. 6, *exsur-*

gente me, gl. an *atamm're-sa*, which is exactly our construction, but in the subjunctive. In fact *atraig-* (ad-d-raig) is the only word for 'to rise', *atraig* (il s'élève), *atrachí* (il s'éleva) &c.

attach, act of beseeching, supplication, from *ad-dég-*, v. *aleoch*; 26, 4.

ba, pret. of copula, prefixes *h-* to predicative word (which must immediately follow); 102, 47, 56, 60, 113, 27, 116, 54, 119, 86; but not written in 98, 9 *ba amra*, 121, 118 [nor in 122, 26 *ba óen-mathair*, and 124, 151 *ba óg*, where the vowel is *ó* with accented accent that may have been *h*; F has *h* in both]:—

pret., 98, 9, 100, 23², 32, 102, 47, 56, 103, 67, 68, 113, 27, 114, 31, 116, 54, 55, 117, 59, 119, 76, 78, 79 [86 *ba hóen a amra*, which *can* mean only, 'her miracle was *one, unique*', and not 'it was one of her miracles']. 120, 90, 93, 98, 121, 118, 122, 125, 126 [q.v.]. 124, 149, 151, 160. [125, 165 see under *gabud*]; this copula-form is sometimes conditional, *ce serail*, e. gr. 97, 3, 102, 60.

bachall, staff; *acc.*, 121, 115 *senais fri-a* [li-a F] *bachaill*.

-bad (= 'esset') in *main-bad* = *mani-bad*, 'were it not (that)' used as a conjunction, *unless*.

badud, act of drowning, 135, 58.

báim, I fight; *rel.* 131, 34 *bages arbaga finna*.

bái, substantive verb, was, existed; 27, 19 (ro-bai). 97, 5, 101, 41, 102, 45, 56, 113, 18 *cain-bai* [with a nuance of meaning not given by *ba cain*]. 121, 120; once *ro-bói* 120, 91.

baile (?) 130, 10 *do nach airchend bás baile*, 'to whom there is not assigned (foreordained?) a death of *goodness*' (?); unfortunately both the glosses are illegible at this point, so that they contribute no hint of solution. The rendering in Goid., "to every one a holy death (be) certain", is impossible to Irish idiom.

Bairche, n.pr., Benna B., [Bairche, a *bo-aire*, 'cow-chieftain'], 100, 29.

baisim, I baptize; *imperf.* 3 sg., 100, 26 *baised*; *rel.*, 105, 4 *breo batses gente*.

ban, *gen. pl.* of *ben*, woman; 135, 54 *brichta ban*.

ban-chath, woman-fight; (quarrelsome, bellicose?); 112, 10 (?).

ban-trethach, a woman-householder, (in modern Ir. = woman); 124, 145.

banne, a drop; 125, 176.

baptai, baptist; 27, 15 Eoin B.

bás, death; 102, 59; 130, 10 *do nach airchenn bás baile* (?); 131, 27 *ar cech n-ern-bás* (gl. *iarn-bas*).

bas, *rel.* of copula; 131, 29 *ar cech n-eicind bas eslinn* (?).

batar, 3 pl. of *bai*, they existed, were; 97, 6.

bathius, baptism; 133, 7.

batses, see *baisim*.

be, woman; 110, 1 Brigit, *be* &c.

be, *subj.* of substantive verb; 3 sg. 127, 206 *ro'bé* [robbe F] *bennacht B. fair*; 1 pl., 29, 43 *robbem cen es*, 'may we be without age'; 29, 36 *ro'bem occa*, 'may we be with Him'; 3 pl., 111, 21 *robbet ar cuirp hic cilicc*; 126, 179 *robbet*, *ibid.* 191, cf. also the astonishing tmesis 126, 177 *for don' itge Brigitte 'bet*.

beba, *red. perf.*, 100, 23 *co mbeba*, 'till he died', gl. *co a bás*, 'till his death.'

- bed*, 3 sg. condit. of copula, 100, 20 *bed fás* (Tara would be waste).
beith, act of being; 103, 68 *b. i ngeillius*.
bémnech, given to *striking*, of a snake, 112, 11 *naithir* —.
benna, Peaks (of Boirche), 100, 29.
bennacht, 'benedictio', blessing; 30, 46, 50, 51 (nd); 30, 48, 49; 127, 206, 207. 129, 8.
bennachaim, I bestow benediction; *s.pret.* 3 sg., 119, 83 *bennachais* in *clar-ainech gl.*, *ro'bennach*.
bél, lip, mouth; *pl.*, *beoil*, 114, 34.
beo, living; *gen.*, 115, 48 *cluas nach bē*.
bera, *subj. pres.* 3 sg., 30, 53 *comairche nacha'n'bera*, but it is uncertain how the line is to be construed, for if *comairche* be the object, 'n' cannot mean *from us*, nor can *comairche* be indirect object if 'n' is direct object.
Bethil, Bethehem, 132, 53.
Bethron, Beth-horon, 102, 57.
bethu, life; *gen.*, *bethad*, 115, 44 *dibad bethath che*, the treasures of this life, *gl.* in *domuin chentar*, 'of this world', and indeed the ideas run into each other, so that a confusion seems to have arisen between forms of *bith* and of *bethu*; 129, 7 *drochet bethad*; (acc. -) *dat.*, *bethaid*, 29, 36 *i mbi-bethaid* [F *beth-bethaid*], but in the additional verses, 43 *i mbith-bethu*, and so *bethu* in *dat.*, 99, 18 (to convert from idolatry) *do bethu*, to life, 'ad fidem Xti'; 101, 34 *mairb do's-fuscad do bethu*, and 36 *do's-fuc do bethu*, a sort of 'standing' rhyme with *lethu*.
bí, *gen.* of *beo*, q.v.
bí, *pret.* 3 sg., she struck, 124, 155 *ro'sm'bi B. fri-a boiss*, *gl.* *ro's'briss* or *ro'ben*, 'she struck it against her palms'; [3 sg. *s.aor.*, *bens* = *bí*, from *√ben*-] cf. FM ann. 600 *ro'm'bi*, 'he slew him', [with its enclitic form *ní rúba* FM. 619; *hi rúba* 630; whence the very common passive *ro'bith* 'he was slain', was elaborated. And from *bí*, the Irish poet attained even to *beosa*, tr. 'I wounded', FM. ann. 701].
biam, 1 sg. *pres.-subj.* of the substantive verb 110, 15 *biam soer*, cf. *S. na Rann*, 855, but one would have expected 1 *pl.*, as are the rest of the references in this hymn, which is a general prayer.
bíd, *pret.* 3 sg. of the substantive verb, 'may it exist', used optatively, 102, 51 *bíd lurech díten do cach*; 129, 7 *drochet bethad bíd íssum*; but 132, 46 *ro'm'bith oroit let*.
bith, world; 26, 6 *fo'n mbith*, throughout the world, 117, 60; 112, 1 *ní car B. bith*.
bith as prefix, 'everlasting'; 29, 43 *bith-bethu*; 110, 1 *bith-maith*; 110, 3 *bith-[f]laith*.
biu, seems to be an adaptation of the *pl.* of *beo*, quasi 'amongst the living'; 102, 51 *i't biu*, 'in thy life-time', *gl.* *i't bethaid*.
bláth, blossom; *pl. dat.*, 110, 11 in *chroeb co mblathaib*.
blegon, act of milking; 117, 64 — *inna mbo*.
bliadain, year; *gen.*, 102, 56 *co cenn bliadne*; *pl.*, 97, 5 *bliadna*; *gen.*, 97, 2, 101, 40 *bliadan*.
bo, form of *pret.* of copula, after *negat.*; 117, 62 *nir'bo diuir in gabud dí*; usually *bu*, q.v.
bó, cow; 120, 104; *pl. gen.*, 117, 64 *inna mbo*, 120, 100.

- bocht*, pret. pass. (from *boing*- I cut, reap), 117, 57 *lathe buana di mad-bocht*, 'well was it reaped.'
- bodras* (?) 131, 26 *sech macc Dé medras bodras*; the gl. gives the ety. gl. *medarfis*, *bodarfis*, for these unintelligible words, and then gl. *buadres* in *fis*, 'which troubles knowledge'; but as it is apparently referred to *erchor* 'cast' of a javelin, and further as the gl. puts in *disponitur* which has no clear reference, the verse does not belie the general character of this hymn, nearly every verse of which is a nest of difficulties. With *bodras* cf. MR 268y.
- bói*, 120, 91, see *bai*.
- boiss*, dat. sg. [of *bass*], palm of the hand, 124, 155 *ro'sm'bí fri-a boiss*.
- both*, hut, 'bothy'; (?) 123, 140.
- bráth*, Doomsday; 101, 36. 102, 52. 105, 12; *gen.*, 133, 10 *brethemnas bratha*.
- brecc*, speckled, 112, 11 *naithir b*.
- bréit*, a cloth; 121, 109 *scarais a hech cenn a bréit*, 'her horse separated head from (its) cloth', gl. adds 'which is under [on?] the horse's neck', cf. *Cogitosus*, cap. xviii. (Colg. p. 52 b), *irrefrenatus habenis fortiter se excutiens*, from which *breit* would appear to mean *reins*.
- breo*, flame [cf. F.M. ann. 874 in *breo* *buada*, tr. 'the gifted torch', of Abbot Cénæd; *ibid.* 898 *breo* *dar dinna*, 'torch over fortresses']; in a metaphor 105, 4, *breo* *bates gente* (of Patrick's wondrous name,) a flame that baptizes heathen; and seemingly in an ety. gl. on *Brigid's* name, quasi *breo aigit*, as the gl. gives it, or *breo-saigit*; but the other texts, at 110, 2, read *bruth* 'glowing mass', not *breo*.
- brethemnas*, judgement; 133, 100.
- Bri* Cobthaig Coil, 120, 102, n.pr. of a place in Bregia.
- briathar*, word; 102, 54. 134, 37.
- bricht*, spell, incantation; *pl.*, 135, 54 *fri brichta ban*.
- brigach*, mighty; 112, 10 *ban-chath* —.
- Brigi*, 126, 196 (197 *Brige F*), i.q.
- Brigit*, n. pr. *Brigid*; 30, 49 (the patron B.). 110, 1, 5. 111, 24. 112, 1, 7. 115, 41. 121, 115. 124, 155. 126, 188. 127, 211; *gen.*, *Brigte*, 30, 50. 126, 177. 127, 206, 207. 113, 25. 114, 30. 115, 46 (*Brigti*); and cf. the utterly incomprehensible form, (dat.-) *acc.*, *Brigta* 118, 70. 119, 86. 123, 139 (*Brigte*), in all which F presents *Brigtae*.
- brithemnacht*, judgement (of Doom); 105, 13.
- bróenaim*, I sprinkle, shower down; *subj. pres.* 3 sg., *ro'n'bróena*, 'may he drench us' (with his grace), 30, 54. 111, 23.
- brónach*, sad; 116, 56.
- bronnaim*, I perish (?); *pres.* 3 sg., 98, 8 *ni bronna*, where the gl. (F) is illegible; but the word *bronnaim* means 'to destroy' or 'damage', (a common use), and not 'to perish', in which sense I have no instance of it.
- brothach*, in a glowing mass, hot; 120, 96 gl. *te*.
- brú*, belly; 29, 37 a *brú mil móir*.
- bu*, pret. of copula, after neg. *ní* or *nir*; *ní bu* 112, 10 *ní bu cair* (?) 112, 11. 115, 41, 42. 116, 56. 121, 111. 125, 170; — *nir-bu* 102, 54. 112, 9². 113, 15, 17, 21. 117, 62 ('bo').
- buadach*, victorious (of *Brigid*), 112, 1. (126, 188.)
- buaid*, victory; *gen.*, 127, 202 *dán buada*.

buain, act of reaping; (*inf.* of *being*-, cf. 'bocht'); *gen.*, 117, 57 *lathe buana*.
buide, thanks, only in the idiomatic *atlaigthe buide*, 'thanks', 102, 49.

cách, each one; the *pron.* [= *chacun*], while *cech* is the *adj.* [= *chaque*];
cách, 30, 48, 101, 33 (36 *in cach*). 102, 51. 103, 62. 125, 170. 127, 204²
 205²; [but twice, 27, 18 as *cach ing*; and *gen.*, 110, 8 *cach thedma*].

cech, 26, 4, 27, 19³. 29, 34. 100, 30. 103, 61. 110, 15. 114, 33. 126, 187.
 129, 6. 130, 15, 17. 131, 27, 29, 31. 134, 44. 135, 48. 135, 66, 67. *in*
 (*prep.*) *cech rusc*, (*cluass*); — with transported *n*-, 29, 34. 100, 30.
 131, 27, 29. 134, 44, but not 110, 15]; — *gen.*, 131, 31 *cech thratha*

caill, wood; *gen.*, 99, 16 *m. caille F*.

caille, veil, wimple; 114 (29,) 30.

caillech, nun; 126, 193; *acc.*, 119, 77 *caillig*; *dual*, 127, 209 *di chaillig*.

cain, fair (decisive), 30, 50 *c-forgall*, 'good report'; gentle (*opp. acher*), 113,
 18; (= *alaind*, beautiful), 26, 2 *c-temadar*.

caín, law; 30, 52 *ro'la* — *forsna clanna*.

cair, 113, 16 apparently used as *pret.* 3 *sg.* of *caraim*, 'I love'; but it is hard
 to explain the *soft* timbre of the *r*; it is gl. *ni ro'char*. Still more
 inexplicable is the text 112, 10 *ni bu cair ban-chath brigach*, gl. 'she
 loved not (?) the fight of the sorrowful women': this may possibly
 represent the late tradition, but cannot be grammatically extracted
 out of the text, which as it stands is utterly unmeaning. It is im-
 possible to read *ru* for *bu* as suggested in Goidelica, because *F* has
pu [= *bu*], and after *ni bu* there must come a predicative word not a
 verb; but if *car* be read, there is only the word *car* = *brittle*.

cairm (*ca* + *airm*), what place, where; 115, 48 gl. *ubi*.

caithim, I consume, waste; *pass. imperf.*, 102, 55 *ar na caitte les occai*, 'that
 light should not be wasted with him' (Patrick).

calad, hard, niggardly; 113, 15 gl. *gand*.

canaim, I sing; *pres.* 3 *sg.*, 100, 30 *canaid*, where there is no reasonable
 ground for suggesting that this can be an *imperfect*, which can only
 be *canad*, as in 100, 25 *no's'canad*. The speculation that *-aid* can
 conceivably be an ending of 3 *sg. imperf.* ignores the *hard*-timbre of
 the final *d* which is the characteristic of the ending in the imperfect.

Cannan, Canaan, 102, 57.

canóin, canon; 99, 12 *legais canoin*, but there is nothing to show exactly
 what is meant; possibly simply the text of Scripture.

caraim, I love; *s-pret.* 3 *sg.*, in the double form, *carais*, 120, 100, and the
 enclitic *ni car* 112, 1. 126, 188; *cair* (*q.v.*), 113, 16.

carpat, chariot, car; 120, 101; *dat.*, *carput*, 120, 103. 125, 168.

cath, battle; 102, 57. 112, 10 (*ban-chath*). *dat.*, 126, 182, 185; *pl.*, *catha* 110,
 8. A curious difficulty is met at 115, 37 where the two texts differ
 considerably, both agreeing in *do'n cath*, 'to the battle', but *F* reads
fo'a chrú for *fuacru* of *T*; *T* gl. *i. don cath* gives *don struith* apparently
 for *do'n tsruith*, 'to the sage' (?), but the gl. in the margin of *T* twice
 refers to *fo'n chrú*. The determination may possibly lie with this last
 word [see *fuacru*], but the authority of this gl. is not sufficient to
 justify the rendering of *cath* by 'sage.'

cathaigim, I do battle; *pret.* 3 *sg.*, 105, 5 *cathaigestar fri druide*.

cathim [*caithem*], act of eating, consuming; with concrete sense, 113, 16 *ní*

cair in domuin *cathim* (acc. sg., 'she loved not the world's sensuous enjoyments.')

cathir, city; 113, 19 for maig arutacht (q.v.) *cathair*, 'on a plain was built a city'; *dat.*, 30, 48 bennacht forsin *cathraig-se*.

che, a word usually found with *bith*, to express 'this present life'; but here 115, 44 dibad *bethath che*, (gl. in domuin *chentar* i. *centarach*). Its use here with *betha* is unique, but cf. S. na Rann (MS.) 1886; for *bith-che* cf. FM. ann. 880 fo'n *mbith ce*; 925 o genair mac deoda De, for *bith cé* hi colla crí; O'Curry *Lect.* p. 515 se mna is fearr ro'baei ar *bith ché*; cf. also FM. 926 *domnain cé*, 'of the little earthly world.' The comparative forms *cen-tar*, on this side, and *al-tar* on that side, may be compared with *ci-tra* and *ul-tra*, but the form *ché* itself (which is confined exclusively to *bith-che*, so far as I know), has a curious analogue in the use of 'ce monde-ci', cf. Lat. *hi-c* = *hi-ce*.

ce, though; 122, 124 *ce* do'sefnatar; see also *cía*.

cech, each, see *each*.

ced (I), a cpd. of *ce* and a particle; 97, 3 *ced* a athair [F has *cid*]. This is tr. in Goid., 'who was his father' &c.; but perhaps the word means 'even', 'also' [see *cid*], *even his father* also should be known, viz. mac C.

ced (II), cpd. of *ce*, *cía*, though, and a dependent form of the copula present; 101, 44 *ced* dithrub Temair [*cid* F] gl. *cid* fas; see *cía*, *ciasu*.

ceilltis, see *celim*.

cein, see *cian*.

ceird, see *cerd*.

celim, I hide, conceal; *imperf.* 3 *pl.*, 100, 21 ni *cheilltis* [only one *l* in F]; *pass. pres.*, 130, 22 o Xt nad *cétla celar*, which is not intelligible: the gl. renders, 'that is not concealed in songs', and also 'his songs are not concealed'; but neither is possible, because *cétla* cannot mean 'in songs', nor can it precede the predicative word, and lastly, because *nad* must be immediately followed by the predicative word, either (most commonly) the verb itself, or the predicative noun, pron. or adj. which in affirmative sentences would be introduced by the copula. Therefore if *cétla* be correct, and mean (as naturally) 'songs', the clause is a substantiv negative clause, of which the basis is *is cétla celar*, 'it is songs that are sung'; hence substituting *nad* for *is*, we have "[I know &c.] that it is not songs that are sung." But how any such meaning, which is assuredly the only one possible, can be brought into harmony with the preceding and following lines, does not appear.

cell, church, L. *cella*; 101, 44; (gen. *cille* 30, 51. 126, 190).

cen, without; 29, 43. 30, 44. 103, 64, 67. 113, 142. 119, 782. 127, 203.

cenn, head; end (of a year &c.); in phr. *ar cenn*, (to go) 'to meet', 'with a view to'; 102, 46 doluid ar a *chenn*, 'to meet him'; 102, 56 co *cenn bliadne*; 121, 109; 133, 14 (hope of resurrection) *ar cenn focnraice*; — *dat. cinn* [with *n* of hard timbre, *cionn*] in cpd. prep., 114, 30 os *chinn* St. Brigte, over(-head).

cerd, smith; artist; 124, 154 nath combaig in *cerd*; *ibid.*, 157 lasin *ceird*.

cert, right; 123, 134 co —, accurately.

césaim, I suffer; *pret.* 3 *sg.*, 101, 35 *ro'chés mór-séth*; [115, 39 i nGlind-da loch *cesta croch*, it is impossible to define exactly the construction: it cannot be *imperfect passive*, as that suits neither form nor meaning; it is not *pret. pl. pass.*, as there is no subj. to agree with; and as *gen.* of *inf.*, there is nothing for it to be dependent on.]

cessachtach, niggardly, grudging ; 113, 15.

césta, 130, 18 xi *frisinne mo chésta*,² where it is tr. in Goid., 'may Christ minister to my sufferings', as if it were the pl. of *césad*; but *frissinne* (q.v.) usually means 'minister to a person', and the gl. in F is *frithindel mo cést*, 'arrangement of my questions', (statement of my case?).

cét, hundred ; 100, 30 *cet salm*.

cet-, first ;

cét-aidche, first night, 103, 64 ;

cet-im, first butter, 116, 50.

cétal, song, music ; *gen.*, 103, 62 son in cetail ; *pl.*, 130, 22 *cétla* (celar q.v.).

cethar-, four ; crude form of numeral adj. in 'descriptive compounds' ; only here in 97, 6 *cethar-trebe di-a fognad*, gl. 'arinni dognith tribibus .iiii.', see under *treb*.

cetna, first ; 116, 49 *cetna thogairt*.

cethrur, quaternion (of persons) ; *pl. gen.*, 26, 9 *athair tri cethrur*, 'father of three quaternions', i.e. the twelve patriarchs.

cia, glossed 'whithersoever', 26, 2 *cia tiasam*, gl. *cepe leth*, 'in whatever direction', with a certain stretch of the normal meaning, which should be, 'though we go.'

ciall, sense, intelligence ; 134, 34 *c. Dé*.

cian, distant, in time or space ; 99, 16, *ro'clos cian son a garma*, 'was heard afar off', [adv.] ; 101, 43 *is cian doreracht*, 'long ago' : *dat.*, 134, 46 *i céin ocus i n-ocus*, 'a-far and a-near.'

ciar, black ; *pl.*, 126, 182 *i alla ciara*, gl. *duba*.

ciasu, though it be ; cpd. of *cia* and a subj. pres. of copula, 102, 60 *ciasu threbrech*.

cid, even ; 124, 159 *cid óen screpul* ['licet uno obolo', *Cogitosus*].

cilic, 'cilicium', sack-cloth ; 111, 22 gl. 'raiment of goat's or camel's hair.'

cille, *gen.* of *cell*, church ; in *Colum Cille* and (*Cell-dara*, *gen.*) *Cille-dara* Kildare.

cimmid, captive ; *gen.*, 112, 3 *cotlud cimmeda*.

-cind, see under *roncind*.

cinim, I am born, sprung ; *s-pret.* 3 *sg.*, 112, 8 *nime fiatha ferr cinis*.

chinn, *os chinn* ; see *cenn*.

cts, tax, tribute, &c. 'census' ; *pl.*, 110, 10 *ar colla ctsu*, (*rois*) tributes of our body, quasi 'inevitable debt, original sin', gl. *peccata* ; FM ann. 534 quote some verses, of which one ends with *buan an cts*, tr. 'lasting the rigour', and cf. the expression *cis n-inchis* ; perhaps it is only a form of *ces ceas*, 'pain, trouble' &c., for *tributes* seems a curious expression for *sins*.

cisal, devil (?) ; 101, 37 *lotar huili la —*, with ety. gl. *ail in chis*, 'stone of (sorrow?)', as a name for the demon, who is 'a rock (ail) for his hardness' ; but cf. also *tarmchosal*, and the ety. gl. there.

chiuir, *red. perf.* 3 *sg.* [quasi *qi-(q)vēr-e*] of *cre-n-im*, I buy ; 115, 43 *ni chiuir*, gl. *ni ro'chren*.

-chlad, see under *fo chelim*.

claideb, sword ; 126, 181 *co-claidib [-eb F]* tened, gl. *cum gratia Dei*.

clam, leper ; 120, 97, 103.

clann, family, clan, 'gens' ; *pl.*, 30, 52 *ro'lain cáin forsna clanna*, where the gl. has *super gentes*, but also *forsna mnaib*, 'on the women' (?).

clár, board, only in the expression follg. :—

clar-aineach, board-faced, with face as flat as a board, having neither nose nor eyes ; 119, 83.

clerech, 'clericus,' clergy ; *pl.*, 103, 61 *clerich* Herenn.

clethi, ptcp. necessitatis of *celim*, 'to be concealed' ; 123, 141 in *sét nad chlethi*, gl. *ní dichella*, *nar'bo coir do cleith*, 'which it was not right to hide.'

'cload, *'cloathar*, see *cloor*.

clock, stone ; *dat.*, 119, 80 *dì'n chloich* dorigne saland.

clóen, perverse ; *pl. gen.*, 102, 59 *bás inna—* ; also used 99, 18, as subst. abstract, as follg. :—

clóene, perversity ; 100, 23, *sab indarba clóeni*, gl. *soebe* ; [cf. 99, 18 ar a tintarrad o *chlóen*, gl. *clóene* and *adrad idal*].

cloor, I hear ; *dep. pres.* 3 sg. (subj.), 135, 68 in *cech cluais ro'dam'cloathar* (audierit) ; *imperf.* 3 sg., 121, 106 fo leo *ro'das'cload* nech, 'if any one had heard them,' gl. *ro's'cloised* ; *pass. pret.*, 99, 16 *ro'clos*, so also 114, 32 in F but T has *ro'chloss*.

cloth, renowned, gl. *clothach* .i. *airdir*, illustrious ; 115, 37 Coemgen cl. ; 123, 138 *digrais cl.* ; 131, 43 *angel cl.*

'cloth, only in T 123, 140 *airm ir-ro'chloth* a both, 'where her bothy was dug' (?) ; but F has *i ro'chlaid*, gl. in *ro'chrad* .i. in *robo maith*, and *both* is gl. also *bith*. Now *claid*- is used in the sense of 'build', cf. FM. ann. 4532 go *ro'claidset* ráth E., but Cogitosus says, "*ad locum quem voluit detulerunt*" [Colg. p. 522] ; and this is evidently what the gl. means in F, with its 'in which it was good [in her judgement for] it to be,' but its other gl. *ro'chrad* is as obscure as the word in the text of T, which cannot be referred to ✓ *claid* ; cf. LU. 19 β 3.

clothach, renowned ; 127, 201 — *labrad*, gl. *airdir*.

cluas, ear ; 115, 48, 134, 36 ; *dat.*, 135, 68 *cluais*.

co n-, prep. (reg. *dat.*), with ; 27, 16, 28, 29, 30, 49, 110, 11, 14, 112, 6, 126, 181, 190, 131, 30, 133, 7, 8, 9, 159, 10 ; with *def. art. pl.*, *cosna*, 26, 13.

co, prep. (reg. *acc.*), to, up to ; 26, 10 *co rig n-i.* ; 100, 20 *co de*, 'till Doom' ; 102, 56 *co cenn bliadne* ; 123, 140 *co airm*.

co, adv. prefix particle ; 123, 134 *co cert*, 'right-ly' ; 159, 4 *co hopunn*, 7 *co solma*.

co 'n-, conj. in depend. clauses, so that ; till that ;—*so that* [98, 7 *con tessad* (or *Milcon t.*)] ; 99, 17 *gadatar co tissad* ; 101, 36 *con* [F *co*] *tissat* ; 135, 58 *co no'm'thair* ;—*till*, 100, 23 *co mbeba* ; 113, 27 *co ngaba* [see under *gaba*] ; 119, 88 *comdar* [= *co mb'tar*] *forreil* ; 121, 120 *co mbái* ; 123, 144 *co frith*, 125, 171 ; 124, 156 *com-mebaid* ; after *ní* 100, 27 *ní co ngebed* ; ? 126, 178 *con'don'foir*, see *foronaid*.

Apparently followed by an infix pron. in 101, 39 *co'ndar'thanic* ; 115, 40 *co n'idn'arlaid* ; 120, 98 *co n'id'rualaid dó* ; 122, 128 *com'idn' imbert* ; see under the respective verbs.

cobair, help ; 99, 15 ; *dat.*, 26, 5, 27, 16, 129, 5.

cobsaidecht, firmness (hardness) ; 134, 30.

Cobthach C., n.pr. of King of Bregia ; *gen.*, 120, 102 Bri Cobthaig Coil.

Coemgen, St. Kevin ; 115, 37 ety. gl. 'good his (mouth =) speech,' *maith a erlabra, coem a gen.*

coera, sheep ; *pl. acc.*, 118, 66 *argairt coercha*.

coica, fifty ; *pl.*, 100, 25 *ní tri coicait* [F. but T has *coicat*].

coidchi, always ; 117, 59.

Coil, n.pr. ; 120, 102 Bri Cobthaig Coil ; 124, 146 im-Maig Coil.

coillim, I spoil ; *pret.* 3 sg., 120, 95 ní *coill* dath am-maforta.

coin, see *cú*.

coirthe, pillar-stone ; 100, 32.

chois, see *cos*.

colaind, body ; *gen.*, 110, 10 *colla* [= colna], ar *colla ctsu*, cf. the expression in SM. 11, 98, 5 eacur *colla fiach*, tr. 'original debt,' see *cts*.

colba, leg, (pillar) ; 111, 17 leth *cholba* flatha, referring to the two pillars, supports, heads of Ireland, Patrick of the men, Brigid of the women ; cf. FM. ann. 866 trean ar *colba* Crist, ro'n'ain &c., tr. 'standard'.

coll, hurt, wound (?) ; 122, 132. ní frith *coll ann* [F *col and*] dó, unless the writer really meant *colainn*.

Colum, dove ; n. pr., *Colum Cille*, Church's Dove, 30, 51.

comall, pregnant ; *fem. sg. acc.*, 119, 77 senais in caillig *comail* [F *comail*], gl. *comallaig* [F *comailig*], whence *comaille* 'pregnancy' in gl. on 78.

comairche, guardianship ; 30, 53.

com'baig, *pret.* of 'boing-, to break [con-fring-] ; 124, 153 nath *combaig*, gl., na ro'bris.

comdar, (*comtar*), *pret.* 3 pl. of copula [= *co m'lar*] ; 119, 84, (88) — forreil a dí suil, (a comlabra).

comlabra, utterance ; *pl.* 119, 88.

commán, communion ; 102, 53 dobert — [F *commain*] dó.

comtig, usual ; 113, 28 dal as — fri dama, gl., as *gnathach* fri hegeda ; it is probably the same as the word in O'Dav., p. 72, *coimdi* i. *minic*, or *gnathach* ; often in Brehon Laws, of places much frequented, cf. III. 320, 19 ; and 324, 16. 326, 12 *segg*.

conacna, may it help ; 126, 199 *conàcna* frim a herlam, gl. *ro'chongna* (in both T and F), [cf. FM. ann. 555 frim *congena*, 'may he side with me,'] but the form is unusual, for I have no note of its occurrence anywhere else ; theoretically it is related as the orthotonic [A] form *conàcna* to the enclitic [Z] form *cùngna*, involving a base *con-ad-gen-*, 'to help', [cf. *conàttacht* LL 255 a 8 compared with Old Ir. *conàitecht*, quæsiuit of MI. 36 b 5], but enclitic *ro-chùinnig*, corresponding to *con-àd-deg*, and *cùn-deg*.

Condlaid, n. pr. 125, 163.

congabaim, I raise, uplift, *pret.* 3 sg., 114, 29 *congàb* M. caille os-chinn Brigitte, gl., *ro'chongaib*, inf. *cùmgabail*, q.v.

conselai, he went away, fled ; 122, 123 dochum feda *conselai*, 'it fled away to the wood', gl. *ro'elai*, (the same gl. as given to *conhualai* 103, 65, see under *rualaid*) ; some connexion may be suspected with (*con*)-as-luì (*con'elai*), but the form is too isolated to justify inferences.

consena, 100, 28 exhibits an analogy of form with *preced.*, and is equally gl. by the *pret.*, *ro'chosnastar*, he strove for ; cf. MI. 69 d 4 ad'ru'choisséni ; that it is used as a *pret.* is evident from 115, 43 ní *chiuir* ní *cossena*, where also the gl. *ro'chosnastar* appears. The MI. gl. makes it pretty certain that the meaning is correctly given by our gl., but the difficulty of ascertaining the law of its formation is not diminished.

contuil, he slept ; 103, 62. 112, 3.

conhualai, he went ; occurs twice, 103, 66 and 113, 26 both gl. *ro'elai*, which is given as the gl. for *conselai* ; it is found in O'Dav., p. 66 as gl. on

con'ruale; we might thus infer *con'ro'sela*, the omission of the prefix *ro* (*r*), giving *con-uale* and *consela*. But again, *-ela* can hardly be separated from *as-la*, *as-lui*, which may involve a totally different analysis; cf. O'Davoren's *forualatar*, (*fo'ro'od-lu*?).

conuccaib [con-od-gab-], arose; *pret.* 3 *sg.*, 121, 107 friu *conuccaib* in doub, 'against them rose up the river', gl. *tuargaib ind aband* [the expression used in FM. 493 *tuargaib an abann friu*]; 103, 66 *connu(b)cabsat* [F *connucaibsat*], 'they ascended along with P. to Jesus.'

corp, body; 100, 32. 103, 63. 131, 38, 44; *gen.*, 159, 6 *cuirp*; *dat.*, 131, 30. 135, 49 *curp*.

'corsatar, 122, 131, see *forcuirim*.

coscur, triumph, victory; 116, 54 *ba hard in* —, gl. 'the miracle'.

'cosnagur (?) 127, 210 *no'* [no's' F] *'chosnagur*. I can make nothing of this form, but the word seems to mean, I *implore* (help).

cossena, 115, 43, see under *consena*.

cotlud, act of sleeping; 112, 3.

Cothraige, n. pr. of Patrick, gl. 'the name Cothraige clave (was attached) for what he used to do to four tribes', the ety. gl. being = *cethair aige*, but it is uncertain what *aige* means; and in any case the *o* makes the asserted connexion with *cethair*, quite impossible.

cot'risat } see under *riccim*.
cot'rissam }

craibdech, pious; *fem. sg. acc.*, 117, 58 *la'm chraibdig*.

cretem, faith, belief; *acc.-dat.*, *cretim*, 133, 3. 135, 71.

cretim, I believe; *pret.* 3 *pl.*, 101, 42 *ni creitset*.

crich, limit; 102, 55.

cride, heart; 105, 6 *dur-chride*; *dat.*, 135, 65 *i cridiu*.

criol, basket, 'creel'; 125, 167 *i criol*.

Crist, n. pr., 30, 54. 130, 18, 27. 135, 55, 59-67. *voc.*, 132, 49. 159, 4; *gen.*, 101, 40. 127, 201. 133, 7; *dat.*, 102, 49. (113, 27.) 130, 22.

cró, gore, blood; 122, 130 *al-lind chró*; cf. FM. *ann.* 866 *blaisfit fiaich lomann cró*, the ravens shall taste sips of gore.

croch, cross; 115, 39; *acc.*, 101, 40 *pridchais croich Xt*.

crochad, act of crucifying, crucifixion; *gen.*, 133, 8 *niurt crochta*.

croeb, tree; 110, 11 *in chroeb*.

cú, hound; 116, 55. 120, 92; *acc.*, 120, 91 *lasin coin*; *pl.*, 121, 119 *tafnetar coin alta di*.

cuala, red. perf., 'he heard'; 115, 48 *cairm i cuala cluas*; 127, 204, 205 *cach ro'chuala*; see *cloor*.

chuc-, the stem of prep. *co*, to which pronom. elements are suffixed:

chucai, towards him, 125, 172.

chucunn, towards us, 159, 3.

cuilche, dress (?), chasuble?; 100, 31 *cuilche fliuch imbi*, 'a wet blanket around him'; cf. *cuilce* tr. 'quilts,' SM. iv. 380, 2; *coilcib* *codulta* FM. p. 1714, 10; Colgan renders *cassula amictus madida*; cf. SG. p. 235, 44 a *cuilche* *chiar*.

'chuiliu, see under *ar'a-*.

cumgabail, act of raising; 134, 32 *do'm ch*.

cuirp, see *corp*.

cure, multitude, company; 126, 198 imdegail di-ar c., cf. MR. 62; FM. p. 1816.
currech, the Curragh, 126, 193, gl. a *cursu equorum dictus est* [*curr-ech*].
cuthe, pit; 101, 38, isin mor-*chute* n-isel, 'the low great Pit (of Hell)'.

'd', inflex pron. 3 sg., 'him', 99, 13 do'*d'*fetis; 114, 33 no'*d'*guidiu (but the gl. no'*t'*guidim, I pray *thee*); 120, 9 no'*d'*glinnestar (it); 127, 204 ro'*d'*gab; 129, 6 no'*d'*guasim.

da, two; *gen.*, 115, 39 glend *da* loch; 125, 168 carpat *da* rath.

da', see *do*.

'da', inf. pron. 3 pers. (sg. pl.) :—

101, 39 con'*da'*thanic, 'till he came to *them*'; 117, 61 do'*da'*ascansat, they visited *her*, 121, 105; 125, 162, do'*da'*decha, who could recount *it* (or *them*, the miracles);—whom, 122, 131 in fer for'*da'*corsatar; see also '*das*'.

dac, ten; 97, 2 maccan *se* mblíadan *dac* (déc F).

dail (?) 133, 5 i ndúlemain *dail*, 'in Doom's Creator' (?); but no grammatical analysis can be applied to any one of the lines 2–5, as they stand: the general drift of the meaning seems quite plain, but the case of *niurt* 2 is unknown [9 *niurt* n-!], of *trinoit*, and of *treodataid*; *foisin* is not a word at all, and as *dulemain* must be *acc.* or *dat.*, the last word *dail* is quite undetermined.

dal, visit, rendezvous; 113, 28 dal as chomtig fri dama, T gl. 'frequent was her visit to poor sufferers.'

dam, to me; 119, 3. 134, 44.

'dam', inf. pron., me; 135, 67 ro'*dam'*cloathar, see also '*dom*'.

dam, ox; *pl.*, 121, 105 *daim*.

dam, retinue, company; *pl.* (acc.) 113, 28 fri *dama*.

dán, gift, boon, destiny; only in phr. *dán buada*, perhaps 'token of victory', or 'pledge, guarantee of victory', 127, 202.

dána, bold; 26, 12 in gilla —.

dar, prep., over; 121, 18 dar Mag F.

-dara, (*gen.* of *dair*, 'oak'), in Cell-dara, Kildare.

'das', occurs twice, apparently as *inf. pron.* 3 sg. pl.; 118, 69 ro'*das'*gaid (gl. ro'*gudestar*), asked *her*; 121, 106 ro'*das'*cloud nech, 'heard them'.

dath, colour; 120, 95 — am-maforta.

David, n. pr., 26, 12. 28, 30.

Dé, see *Dia*.

dé, 100, 20 meraid co *de*, will remain till the *Day* of Judgement, gl., co *brath*.

de, used after fri, advb., *fri de*, 'by day', 100, 28; cf. *in-dui*, 'to-day.'

de, occurs as prep. only once, 131, 37 oc digde Dé *de* nimib, where the exact force of *de* is not very obvious, probably a reminiscence of Ps. cxlviii, 1, Laudate dominum *de cælis*.

de, as prep. with pronom. element occurs twice, 116, 55 ba sathech in cu *de*, the dog was satisfied *with it*, 'got enough food out of it'; 100, 24 [it raised his goodness] suas *de* sech treba doine, 'up above him (?) beyond men's homes [to heaven], where the collocation of *suas* foll. by *de* is not very intelligible; cf. FM. ann. 534, gan guth n-íomrail *sece suas*, gan mir n-íomair *sece síos*, [the tooth] not allowing one sound of error past it upwards, nor one bit of 'obsonium' past it downwards.

deacht, deity, divinity ; 101, 42 ni creitset in fir-deacht.

decha, 125, 162 ni fail dune *dó-da-decha*, 'there is not any one who can tell it,' gl. *innises*, 'who narrates'; but it is not easy to see what word meaning 'tell' is involved; the F gl., *doene* (?) a *tiachtain*, seems to suggest 'going' as the analysis, (perhaps *dodechad*), but it is all vague.

dedaig, red. perf. of $\sqrt{\text{deg}}$, with nasalised pres. base *ding-*, cf. Exod. xi. 1; xii. 39; Luke vi. 38, *deng-* [based on *dhinghō*, Lat. *fungo*]; he suppressed, repressed; 105, 7 *dedaig* diumaschu, gl. *alaínd ro'dingestar*, probably a reminiscence of *deposuit potentes* de sede of the Magnificat.

deg-, adj. in crude prefix, good :

deg-rt, good king, 29, 38.

deg-tuisech, good chief, leader, 26, 11.

degaid, rear; i'm degaid, in my rear, *behind* me; 135, 61.

deis-cert, southern district; *dat.*, 98, 10 i *ndeis-ciurt* Letha; see *des*.

deman, demon; *pl. acc.*, 27, 20 saiget fri *demnai*; *dat.*, 159, 9 ar *demnaib*; *gen.*, *demna* 30, 45. 105, 14. 110, 6. As *demna* can hardly be *sing. nom.*, there seems nothing for it but to take *demna* as a *gen.* in 130, 16 *demna díbocht* (?), but it is possible that something wholly different lies at the root of the matter, and that, as we have 23 *ni'm'thairle ec na amor*, so in 16 *ni'm'thairle dem na díbocht* = 'darkness (?) nor misery' (?). But it is guessing in any case: to us, with our present grammatical knowledge, hardly any one of the verses in this hymn is susceptible of a 'reasoned' translation.

déne, swiftness; 134, 26 — *lóchet*.

déni (déne), see *dian*.

deochan, deacon; *gen.*, 97, 4 *hoa deochain O*.

dér, tear; 97, 2 fo *déraib*.

derbrad, he defrauded (?) 125, 166 *am-mac rempe ni's-derbrad*, gl. *ni's-diubrad*; this is undoubtedly the traditional gl., cf. O'Dav., p. 78 *dearbra* .i. *diubairt*, quoting a passage from SM. II. 340, 2, but II. 388, 16 gl. *derb-diubra*; again IV. 196, 1 where *derbathar* is gl. *diubathar*, and where also the apparent analysis *de-od-br-* = *diubr-*, is curiously illustrated by the tmesis *do-n-[d]iupra* II. 212, 20 &c. But analysis does not make the construction clear: "her son before her did not defraud her", i.e. possibly, 'did not fail her, leave her in the lurch', but the prep. *rempe*, of which I have met no other example with this verb, is quite sufficient to give an idiomatic turn to the sentence which might make the stanza more intelligible. A curious spelling occurs on FM. ann. 849 *mani derbade*, tr. 'if thou hadst not abandoned him', which is probably the same verb in a distorted form.

dercadar, *dep. pres. subj.* 3 sg., 135, 67 *no'm'd.*, every eye which sees me, [cf. ML. 120b 10 *dian-da' dercaither-su*, si eos aspicias], the other text has *ro'dom-decadar*; (cf. 96, 20 *con-accadar*).

dercsait, 122, 130 *dercsait* a minna al-lind chró, 'they reddened their weapons in a pool of gore', 'cum armis sanguineis reversi', Cog.; but the F text has *amcsat* (which Colgan renders *intinxerunt*), an unknown root; but indeed *minda* for 'arms' is also strange, and the form *dercsait* itself is not without its questionable element.

derg-laid, red ale; 119, 76.

des, south; 102, 47 *fa'des*, southward; 98, 10 *a'ndes*, from the south.

- deslem*, (sun)beam ; 118, 68 — gréne, gl. for *desred* i. forsna *go* gréne : F has *desleind*, Colg.'s *deslenn*, whence probably O'R.'s *deisleann*, a beam or ray of light.
- dessam*, south of me, at my right hand, 129, 4 gl. *frim andes*, cf. 135, 63 where also *dessum* and *tuathum*, &c., occur.
- Dia*, god ; 105, 15. 129, 3², 4², 5. 130, 12, 17. 131, 35 ; *voc.*, 114, 33 ; Dé 98, 9. 127, 202 ; *gen.* *Dé*, after *aingil* 103, 64 ; *bennacht* 127, 206. 129, 8. 99, 13 ; *digde* 131, 37 ; *flaith* 29, 40. 127, 203 ; (*oen*-) *geine* 132, 51 ; *mac* 112, 12. 121, 112. 127, 202. 131, 26 ; *molad* 100, 26 ; *nert* 120, 90 ; *seirc* 115, 42 ; *sén* 26, 1. 29, 38.
- dia n-*, when ; 102, 45 *dia mbái il-lobra*.
- di-a*, cpd. p. prep. *do* (*de*) and *a* his &c., 102, 53 *di-a es*, after him ; 111, 23. *ro'n-broena di-a rath*, 'by his grace' ;
- di-a*, to which ; 116, 49 *cetna fogairt di-a foided*.
- di-ar*, *do* + *ar*, to our ; 126, 198. 132, 51 ; see *do*.
- dí*, from ; 28, 25 *soeras dí thein*.
- dí*, [usually *dí*], to her ; 117, 57 *lathe buana dí* ; 117, 62 *nir-bo diuir in gabud dí*, cf. 125, 65 ; 119, 75 *amra dí in fothrugud* ; 120, 97 *ro'gaid ailgais dí* ; 121, 117 *mucc meth dí dobreth*, 125, 169 ; 121, 119 *tafnetar coin alta dí* ; 123, 139 *dobert dí* ; 124, 145, 154 *amra dí*.
- dí*, dual fem., two ; 119, 84 *dí suil* ; 127, 209 *dí chaillig*.
- díaid*, as cpd. *prep.*, i nd., after, behind ; 120, 104 *i ndiaid ind loig*.
- dian*, severe ; *fem. gen.*, 101, 39 *gaithe déni* (?).
- dian-galar*, severe disease, 26, 6.
- díb-línaib*, 'on two sides' = both, 127, 212.
- díbad*, death ; 30, 44 *cen* —, gl. in *poena*.
- díbad*, wealth ; 112, 12. 115, 44 (gl. *indbas* in both).
- díbercach*, plunderer (?), lawless assailant ; 122, 119 *nonbur* —.
- díbocht* (?) 130, 16 *ní'm'tharle demna díbocht* ; the gl. gives no acceptable clue, with its ety. (*dia*-) *bocht*, 'godlessness', or *nem-bocht*, 'wealth' (?), so that it is impossible to say what is intended.
- díchill* (?) 127, 210 *nochosnagur do'm* —, 'up to my endeavour' (?), *pro virili* ?
- díg* *subj.* 3 *sg.*, 126, 192 *m'anim ní díg im-muda*, 'may my soul not go to ruin'.
- dígaib*, takes away, diminishes ; *pres.* 3 *sg.*, 116, 51 *ní's-dígaib al-lenamain* ; 118, 72 *a tret, ní's-dígaib al-lín* ; but without the infix pron., 123, 136 *ní dígaib a nert*.
- digde*, act of beseeching ; 131, 37 *oc d. Dé* ; cf. FM. ann. 510 *digde a cride* the prayer of his heart, O'D. has *joy* (!).
- dígnetur*, L. 28, 26.
- dígnó*, L. 29, 35.
- dígrais*, clever exploit (?) ; 123, 138 — *cloth*, gl. *clothach* in *gnim*, 'renowned the deed' ; gl. *F ergna*, 'wise act'.
- díl*, pleasing ; 101, 44 *ní'm'dil ced dithrub*, T. 'it is not pleasing to me &c.'
- díllat*, clothing, vesture ; 125, 163 *senais díllait*, but 167 *dobert díllat i criol*, gl. *etach*.
- díllocht*, faultless ; 130, 14 *fiadu huas domun* —, gl. *díllochtaigthe, cen locht* ata *Dia*, 'God is faultless'.
- díluui*, Lat., 27, 22.

dind (din), from the, 119, 80 *d'in* chloich; 120, 94 *d'ind* lucht.

dind, hill; 100, 28 *i ndinnib* (F).

dith (?) 124, 152 *li-a mathair dith ind lóig*, which Stokes translates in *Goid.*, "at (its) mother the calf suckled"; but *ind loig* is *gen. sg.*, and even if we read with F *lóg*, it is impossible to take *ind* as a *nom.*, and both MSS. have *ind*. Of course, it is perfectly easy to *emend* the text by substituting *in* for *ind*, but it is not absolutely certain what the previous word *dith* means. Colgan's *sugebat* is of just as much value as the gl. *ro'dinestar*, save that it is perhaps a little more definite, but it does not follow that either authority is final in the case,—and there is no other, for the word does not occur anywhere else. The text, as it stands, took *dith* as a noun. Now it is noteworthy that LB says nothing about *sucking*: *boi in loeg immalle ri-a mathair*, 'the calf was there along with its mother'; and Cogitosus knows just as little as LB of any "sucking," for Colgan's text reads: "ut nullum . . . sustineret damnum ipsa hospitalis, quae vitulum amiserat suae vaccae, alterum in eadem forma cum sua invenit vacca &c." It must be a noun; the choice lies between an *infin.*, *dith*, *rò* sugere, and *dith ind lóig*, 'the loss of the calf', for 'the lost (missing) calf', quae vitulum amiserat suae vaccae. If this seem too unguaranteed an interpretation, there is nothing for it but to take *dith* = 'act of sucking.' I shall not labour the point, but surely 'the calf suckled at its mother' is not a happy expression. Irish forms are complex enough, but *dith ind lóig* does not justify the acceptance of *dith* = *suxit*!

dltiu, protection; *nom.*, 27, 15 *rop* — *dún*; *gen.*, 102, 51 *lurech diten*; *dat.*, 134, 40 *do'm dltin*.

dithrub, un-inhabited spot, desert; 101, 44 *ced* — Temair.

dithrubach, hermit, recluse; 27, 19.

diuir, small, trifling; 117, 62 *nirbo d. in gabud*, gl., *bec, dereoil*; FM. 925.

diumasach, proud, haughty; *pl. acc.*, 105, 7 *dedaig diumaschu*.

do, *prep. reg. dat.*, to, towards, &c., of motion, 99, 18. 101, 34, 36. 102, 45, 52. 120, 102. 113, 10. 125, 164;—purpose (with *infin.*), 113, 24;—give, &c., 100, 30, *fogniad do X.*; 101, 33, 35, 40 *pridchad (soscela) do X.*; 102, 53. 105, 11 (*guidmit*). 105, 13 (*being adjudged to*);—keep from (doing) 100, 27;—*dat. commodi*, 102, 49², 51, 113, 23. (130, 10). 125, 164;—or of origin, 110, 16; or possessive, 122, 132;—(*partit. gen.*) 103, 67 *mor do maith*, *multum boni* 115, 46. 119, 74. 123, 133. 125, 161; with *art. def.*, (*do'n*, 110, 3. 115, 37. 126, 182, 185) *do'nd* 99, 15; with *pron.*, *dam*, to me, 129, 3. 134, 44. *duit*, to thee, 102, 50; *dó*, to him, 102, 53. 120, 98. 122, 132; *dí*, to her, 117, 57, 62. 119, 75. 120, 97. 121, 117, 119. 123, 139. 124, 145, 154. 125, 165, 169; *dún*, to us, 26, 2. 27, 15, 20. 29, 34. 102, 58. 127, 212. 132, 47, 49; [*duib, doib* carent];—with *pron. adj.*, *da'm* (*do'm*) to my X, 119, 73 (*da'm*); *dom*, 127, 210. 129, 4, 5. 131, 30. 134, 32, 34, 38, 39. 135, 2; *domm'* (before vowels *i* and *a*), 130, 15; 134, 33, 37, 40. 135, 48, 55; [not before *e*] 134, 35, 36; *di-a*, to his &c., 102, 53. 111, 23; *di-ar*, to our, 26, 5. 27, 16, 20. 28, 31, 34, 35. 30, 45. 126, 198. 132, 51. 159, 7; *do raith*, 115, 51. 122, 122. 125, 173; 102, 50 *du*,

do, *poss. adj.*, thy; (102, 52 *du*); 132, 49. 159, 12, reduced to *t* in the pretonic after *prep.*, 102, 51, *i-t-bhu*.

dobert [A] (he) gave; 102, 53. 118, 71. 119, 85 [gl. *tucad, was given, brought*!], 123, 139 [gl. *do'ucc*, gave, but the text F has *asbert*!]. 125, 167 (he put); [Z] *impr.* 2 *pl.*, 30, 50 *fabraid* forgall for ordan B.

dobreth, was given, sent &c.; 97, 2 — *fo deraib*; 121, 117. 125, 164 (— *do Letha*, gl. *no'theged* went, a semetipso ruccad, was brought by himself). 125, 169.

dochum, *prep.* (reg. *gen.*), towards; 99, 13 — *n-Erend*; 102, 50 — *nime*; 103, 66 — *n-Isu*; 122, 123 — *feda*.

do'faid, } he sent; 98, 9 *dofaid tar Elpa huile* (gl. Victor sent P. *ro'faidestar*;
do'faith, } 101, 39 *do'faith gith gáithe déni* (?), gl. adds quia [qui] *missus fuit*
a Deo ad praedicandum; cf. also 102, 47; see *faidim*.

do'foscaig-im, 130, 9 *huasal trinoit do'n'foscai*, gl. *ro'n'thodiúsca*, may it awake us (from the death of sin), and also 'it hath overshadowed us'; *do'n'foscaig*, but here the subsequent, 'it effected' that [we are?] shadowed (*foiscte*, imaged?) quia ad similitudinem Dei facti sumus, (as also the follg. note), seems to refer to the Holy Spirit hovering over the *face* [of the deep?], and thence perhaps the 'overshadowing' is referred to. In any case there are two totally differing explanations given: *do-fo-scaig*-, 'ob-umbrare,' and *do-fo-sek*-, 'expergefaceré'; the latter [A] *do-fôsc*, [Z] *dî-osc*, *dîusc* -; from the [Z] form apparently, we get 101, 34 *do's'fúscad*, 'he was awaking them', where F has *do's'fúiscad*, the *i* representing the soft timbre *fo-s'k*.

dogniu, I make, do; *imperf.* 3 *sg.*, 101, 33 *dognith mor-ferta* (faciebat); *perf.* 3 *sg.*, *do'rigenai* only in Broccan's 115, 45. 119, 74, 82 (*genai*); 119, 80. 123, 133. 125, 161 (*gne*); so also the *passive* 115, 47 *ma do'rontai ar dune*, but F has *ar ní dernta*.

doine, pl. of *duine*, q. v.

dollaid, 113, 20, seemingly read by the gl. (*do flaith*) *De*, 'to God's kingdom'; cf. Windisch's reference to Felire Mar. 6, *ro'n'snadat do laith De* . . . sluag &c.

dollotar, see follg.

doluid, (he) went towards a definite goal, 102, 46; pl. *dollotar* 103, 61.

'dom', as inf. pron. 'to me', 135, 66 *ro'dom'labrathar*, also *'dam'*, 135, 68.

do'm, to my, see under *do*.

domnu, deeper, compar. of *domain*, *doimin*; 114, 35 *domnu murib*, gl. *fudumna quam mare*.

domun, world; 130, 14 *huas* —; *gen.*, 113, 16 [caithem] in *domuin*.

'don', inf. pron., to us, 26, 1 *for'don'te* (28, 31), 'may he succour us'; 126, 178 *con'don'fair*, may she protect us; 127, 208 *for'don'rabat*, may they be upon us; and cf. the extraordinary tmesis in 126, 177 *for'don' itge* B. 'bet', which probably is the result of a resolve to secure alliteration.

dorchaide, dark, gloomy; 105, 14 *demha* —.

do'r'eracht, *perf.* of *do'es* ✓ *reg.* *do'r'èracht*, 'has deserted, abandoned'; 101, 43 is *cian* — Emain, 'kingship has long ago forsaken Emain.'

[*do'rethim*, see under *'rertatar*.]

do'rtmim, see under *ruirmim*.

do'ringba, subj. of *do-(ro)in-gab-*, to ward off; 130, 17 *cech s(a)eth doringba*, may he ward off, cf. *as'ringaib* Ml. 22 d 9, 32 d 8 'excedisse.'

do'thlaichiur, I beg, *pret.* 3 *sg.*, 120, 94, *mír dothlùchestar*, gl. *ro'thoth-laigestar*.

doub, river; 121, 107 gl. ind *aband*.

drochet, bridge; 129, 7 — *bethad*.

druí, druid, wizard; *pl. nom.*, 100, 21 *druid*; *acc.*, 105, 5 *druide*; *gen.*, 135, 54 *druad*.

drung [drong], crowd; *pl. acc.*, 110, 6 *sech drungu demna*.

du, for *do*, thy, 102, 50.

dualaig, vice, sin; *pl. gen.*, 134, 42 *ar aslaigthib dualche*, cf. *ML* 58, 20 *inna ndualche*.

dub-rechta, black-laws (paganism); 135, 51.

duine, human being, homo; (115, 47 *dune*); 125, 62 *ni fail dune*, 134, 45; *gen.*, 135, 65 *i cridiu cech duine*, (135, 55 *anman duini*); *pl. doine* 97, 5, 100, 24.

duit, to thee, 102, 50, see *do*.

dul, act of going, to go; 102, 45, 126, 180, 126, 185.

dúla, *gen. pl.*, of *dúil*, 'element'; 30, 53 *rig na ndúla*.

dúlech, elemental, (creator of the elements, very common later as *coimdiu na ndúla*, &c.); 131, 135 *Dia* —.

dúlem, Creator; 133, 5 in *dúlemain dail*, of quite uncertain construction: by the form it should be *dat.* (or *acc.*), (confession of unity) in the creator of — (?).

dúin, to us, see *do*.

Dún, Down [Downpatrick]; 101, 44 *Dún Leth-glasse*.

dur-chride, hard-hearted; 105, 6 *fri druide* —.

-duthracht, wish, will; 105, 13 *do mí-duthrachtaib demna*.

e, he, pers. pron. 3 sg., masc. *he*, fem., *hi*, ntr. *ed*.

he, 102, 47, 56.

hi, 125, 165.

ed, [after *is*], 26, 4, 97, 1, 99, 12, 100, 24, 129, 2.

éc, death (?); 130, 23 *ní'm'tharle éc na amor*, but as the saint could not pray that 'death should never overtake him', some other meaning seems to lie hid in the words: the gl. *lt taisi*, 'ghostly colour', does not make the matter any clearer.

ech, horse; 121, 109.

eclais, church; *acc.* 126, 186.

ecnach, act of blaspheming; detraction; *gen.*, 112, 5 *ni mor n-ecnaig*.

ecnairc (?) 112, 9 *nir'bu* —, which the gll. render *ecnaigthid*, detractor, satiriser, *ni dénad écnach neich*, 'she never depreciated anybody'. But there is no reason for supposing the existence of a word *ecnairc* with this meaning: the two words occur just above, *ecnairc* 4 and *ecnaig* 5, and no doubt there is a confusion of transcript; indeed the very next line, with the utterly impossible *ni bu cair T*, (*ni pu chur F*) shows that alterations must be made.

écnairc, only in the phr. *ar* —, 'for the sake of'; 112, 4, and 118, 70.

ed, see *e*.

éc-lind, probably death-pool; 131, 29 gl. *lind eca*, F 'which brings about death,' where also there is another gl. unfortunately unintelligible:—

| | |
|---|-------------------------------------|
| F | ar cech ní ē g line [ní em ? mem ?] |
| T | ar cach ní na bag lind |
| F | ar cech ní na pa g line |

éitsecht, death; 102, 60.

elc, wicked (?), 112, 9 *nir'bu elc*, gl. *olc* 'bad,' and *emilt* 'insolens', *prolix*.

Heli, n. pr. 26, 5 (the prophet).

Elpa, Scotland, Britain (?); 98, 9 tar—, gl. 'for Alba was a name for the whole British island olim', quoting from Bede.

Emain, n. pr. of town, ancient capital of Ultonia; 101, 43 i n-Ardmacha fil ríge, is cian doreracht Emain, 'Armagh has sovereignty (ecclesiastical), but sovereignty has long ago [since 331 A.D.] departed from Emain.'

Emer, n. pr. sons of Emer, 101, 37 meicc *Emir*.

én, bird; 122, 27 senas in n-én; *gen.*, 112, 2 suide *eoin* i n-ailt, 'seat of a bird on a cliff', which is a very vague expression of doubtful meaning; but the gl. has an alternative, the seat of *John* in *altitudine suae aetatis*, probably denoting St. John on Patmos.

endgai, innocence; 134, 19 — nóem-ingen.

Enoc, n. pr. Enoch; 26, 5.

eo, salmon; *gen. iach*, 123, 144.

Eoin, St. John the Baptist, 27, 15; [perhaps the Evangelist in 112, 2 according to gl.]

epscof, bishop; 131, 42; *pl.*, 117, 61 epscoip.

erchor, cast (of a javelin); 131, 25 ním'thairle *erchor* amnas, gl. *temptatio diabolica*.

Erimon, n. pr., the children of Emer and Eremon, as a general name for the Irish, 101, 37.

Eriu, Ireland; *gen.*, *Herenn* [F. always *Herend*], 30, 47, 49 (noeba, oga). 99, 13 (dochum n-). 99, 18 tuatha, 100, 19. 101, 41. 102, 52 (for). 103, 61 (clerich). 105, 2 (prím-apstal); *dat.*, 99, 15 do'nd Erinn, F always has the final -nd, whereas T always has -nn.

erlabrai, utterance, speech; 134, 37.

érlam, patron saint, referring to Patrick and to Brigid, 30, 47, 49.

érlam, patronage; 126, 189 atech — St. Brigitte, 199 conacna frim a *hérlam*.

ernaigthe, prayer; *pl.*, 26, 10 ro'n'sóerat a n-ernaigthe; 27, 24 *airnigthe* F *ernaigthe*; *dat.*, 134, 15 -thib.

ernais, she gave; 113, 14 gl. *ro'ernastar*, practically a new root *ern*, elaborated out of the enclitic form of *as-rén*, cf. O'Dav., p. 103, sub *lupait*, fer *ernis* muca hir-rath, cf. *asrir*.

ern-bás, death by sword (?), bloody death; 131, 27.

erthar, 29, 39 ro'erthar in guidi -se, gl. *ro'ernither*, as if from preced. root *ern*. From the orthotonic *as-ren* we find a passive fut. *as-rirtar*; cf. SM. II. 396, y. III. 212, 13; so that the glosses of TF might suggest a connexion with this verb, as if it were taken for *rirtar*. F has (ra)firthar, 'may it be verified'. Quite apart from the form, the sense is against *ern*, which means to *pay out*, and only secondarily, to *give* [as in *stock*, &c.], but a prayer is not *given*, it is *answered*, and *ern* cannot bear that meaning. The preferable basis is of course *firthar*, 'let it be granted,' which also is gl. by O'Dav. 91, *ernithar*, as is *ro'fera* by *ro'ernistar*, p. 92, from a quotation of SM. V. 502, 22, and frequently used = 'give' in BL; cf. Wh. 18b, v. 13.

erus (?) 135, 64 Crist il-*lius*, is-*sius*, i n-*erus*, 'in poop' (?), but all the three words are objects of speculation rather than of knowledge.

es [aes], age; 29, 43 cen *es*.

es [éis], track, trace; 98, 8 marait a *es*, gl. a *folliucht*, only that *marait* by its form is *plural*, which *es* is not;—after prep. *di-*, in the track, rear of, 102, 53 di-a *es*, 'after him'.

esirge, resurrection ; 133, 9, 14.

eslinn, unsafe, dangerous, F 131, 29 gl. *cs-inill*, unsafe.

'esmart (?) 105, 12 Pk. prím-abstal, *do'nn'esmart* i mbrath, which the gl. render by the *ful.*, *do'nn'esairce*, he will save us, dogena ar tesargain. There can be no doubt that the meaning is 'to save,' *do'es'com -√'ari*, but the final *t* is inexplicable, for there is no such thing as a future-ending in *t*: its analysis can hardly be other than that given by Zimmer, ZVS. xxx. 209 note, *do'nn'es'cm'art*, 'who hath saved us', from *do'es-com -ari*.

Esu, Joshua ; 102, 59 hEsu.

'etach, see *ateoch*.

etaide, was got ; 112, 5 ni mor n-ecnaig *etaide*, which the gl. apparently renders, 'not easy was the disparaging of her,' ni bu assa a hécnach, from which no hint can be got as to the analysis of *etaide* in the passage, because *trinoit* must be connected with the preced., for it is not genitive, and there is no such case as a *locative* case in Irish. The stanza is altogether unintelligible.

éstecht, act of hearing ; 134, 35.

étrocar, merciless ; 135, 49.

etrochta, brightness ; 134, 24 (of snow).

etrum, cpd. prep., between me (and X), 126, 191 robbet *etrom* ocus peín ; 135, 48 tocuirius *etrum* fri cech nert n-amnas.

fa, under *fo*.

faidim, I send ; *pret.* 3 sg., 29, 33 amal *foedes* (F *faides*) ; *pass.*, 116, 49 di-a *foided*, from which she was sent ; see also *do'faith* ; *pass. subj.*, 29, 34 *do'roiter* dún, may he be sent to us, *do'rò'foiter*, F *'rr*.

fail, substantive verb *pres.*, [impers. cum *acc.*], there is, there are, [*il y a*], only in *Broccan* ; 123, 134 ni *fail*, there is not [any one] who can, &c. ; 125, 162 ni *fail* dune do-da-decha ; 127, 209 *fail* dí chaillig, 'there are two nuns [virgins] in heaven' ; but written *fil*, 30, 48 for each *fil* indi, every one who is therein ; 101. 43 i n-A. *fil* ríge.

fuir, on him, see under *for*, *prep.*

fair, see *fo'ro'raid*.

fáith, prophet ; 29, 37 ; *pl.*, 30, 44 *faithi* ; 26, 14 fáithi ; *gen.*, 134, 16 *fáitha* ; 135, 49 *fáithe*.

fáin, slope, declivity ; 121, 110 fo —.

'farggaib, he left ; 98, 10 co-nid'farggaib la G., so that he left him with G. : from *fo'ad'gab*, with infix *ro*, [fo'rad'gab =] fo'r'àcaib, in enclitic form *fàrcaib*.

fás, waste, deserted ; 100, 20.

fátha, see *fáith*.

fatsine, prophecy ; 100, 22 ro'firad ind [f]atsine [(f)aitsine F].

'fé, may he bring (us) ; 26, 1 (29, 38) *do'n'fe*, gl. *ro'n'fuca leis*, (*do'n'fuca leis* F) ; 110, 3 *do'n'fe* do'n bith-[f]laith, gl. *do'n'fuca* ; the augmentless (2 and) 3 sg. aor. injunctive from *do'fed-*, *do'fe(t-s-t)*, from *√ fed-*, to bring to ; [cf. *'te*, *'re*] ; *imperf.* 3 pl., 99, 13 *do'd'fetis*, they were bringing him to Ireland, (angels were seen busy therein,—it is not *preterite* but *imperf.*)

Fea, n. pr. Mag Fea, plain in co. Carlow, 121, 118.

fecht, time, 'fois' ; 123, 138 in *fecht* n-aile.

- fechta*, fought, ppp. of *fichim*; 102, 57 in cath *fechta* i mB., gl. factum (!).
feda, see *fid*.
fedim, see *fe*.
fégad, act of looking; 30, 44 in the *cheville*, ard *f*.
fége, sharpness; *gen.*, 126, 194 rop sciath fri foebra *fēgi* [fége F]; possibly *pl.* of adj. *fēig*, fierce, keen, cf. MR. 182, 7. 194, 2. 224, 6, &c.
feiss, act of sleeping; 100, 27 do *f*.
‘feladar (?) 26, 1 *ro’n feladar*, prob. ‘may he *veil* us, cover us,’ gl. dorata a fial torund di’ar ditin, ‘may his veil be thrown over us for our protection’.
fenamain, basket-car; 116, 50 hi *f*, in curru *vimineo*, as Colgan renders it rightly; gl. has *fén*, ‘wain’ (?).
Fene, 101, 40 pridchais Xt do thuataib *Fene*, to the tribes of *Irish folk*, but there is nothing here to show its structure, *gen. sg.* or *pl.*
fer, man, male; ‘vir’; 122, 131. 123, 136; *pl. fir*, 102, 52; *gen.*, 134, 20 hi ngnimaib *fer*.
feraim, I pour, rain; grant, bestow; *pret.* 3 *sg.*, 117, 60 ferais anmich; *imper. pass. sg.*, 29, 39 *ro’[f]erthar* in guidi -se.
ferr, better; 112, 8 ferr cinis, gl. is ferr ro’genair, who was best born; 126, 187 taithmet F. ferr cech nath.
ferta, *pl.* of *firt*, miracle; 101, 33 mór-ferta; *dat.*, 115, 46 *fertaib* 123, 133. 125, 161.
fescor, evening, ‘vesper’; 116, 54.
fethim, act of watching; 132, 51 atoch in rig, di-ar fethim, ‘to watch over us’; see Hom. and Pass., *fethium*.
‘fetis, in do’d-fetis, see *‘fe*.
fetis (?) 103, 64 aingil Dé i cet-aidche *ar id-fetis* cen anad, prob. *imperf.* 3 *pl.*, of *ar-feth*, ‘kept watch over him’; the gl. of F is not clear, *ro’er-fetsetar* (they sang?), or *ro’etsetar* with *cum eo* to represent ‘*id*’, in a way that the infix pron. does not bear.
feua, goodness (?), according to the gl. *mathe*, 100, 24 is ed tuargaib a [f]ena [= *feba*, *pl.* ?].
Fiado, Lord [gl. dia maith, good God]; *nom.* 130, 14 *fiadu*; 131, 31 *fiado*; *voc.*, 29, 39, 41 a fiada (*fiado* F); *gen.*, *fiadat* 26, 14. 105, 7. 126, 187; *dat.*, *fiadait* 29, 35 [*fiadat* !].
fiche, twenty; *pl.*, 101, 40 tri *fichte*.
fid, wood; *gen.*, 122, 123 dochum *feda*.
fil, under fail.
find, bright; 105, 7 *find-nime*; *pl.*, 131, 34 arbaga *finna*.
fine (?) *sins*, (wicked) deeds, gl. *beta*, *pectha* 130, 13 fitir ar *fine*; but F has *ar mbine*, and undoubtedly *bine* occurs = ‘fault, crime’. Cf. FM. sub ann. 448 gan *bine*, and cf. the very common word *bith-binech*, *bith-bineche*.
fir, true, real; 29, 41² rop *fir*, 39²; *fem. gen. sg.*, 101, 42 inna trinóite *firi* [fire F].
fir-deacht, 101, 42.
fir-óg, 110, 13.
firaim, I make true, realise, fulfil (prophecy); *pass. pret.*, 100, 22 ro-firad ind fatsine.

fíren, righteous, truthful ; 134, 20 (ῥῶν) *fer firean*.

fís, vision ; 99, 14 *atchithi hi físib*.

físs, knowledge ; 135, 55 *fri cech* —.

fissi, to be known ; 97, 3 *ba* —.

fítir, knows ; *depon. pres.* 3 *sg.*, 130, 13.

fíthisi, in phr. *hi f.*, back ; 99, 13 *do'd-fetis hi f.*, carried him back again.

fíuscad, see *dofoascaim*.

flaith, kingdom ; prince, ruler ; 29, 42. 126, 184 ; (see *sith-flaith*, *bith-flaith*) *gen.*, *flatha*, 29, 40. 100, 22. 111, 17. 112, 8. 113, 24 ; in 127, 203 it is impossible to imagine the construction, *ro flatha Dé*, for even reading *roþ* with F will not produce the tr. given by Stokes, 'of God's Kingdom be every one' &c.

flaithem, ruler ; 28, 31 — *nime*.

flúch, wet, damp ; 100, 31 *cuilche* —.

fó, good ; 121, 106 *fó leó*, gl. *maith* ;

fo-uair, lucky hour (?) 114, 29.

fo, *prep. reg. dat.*, under ; 97, 2 *fo deraib* ; 121, 110 *fo fán*, (ran) down (the) slope ; 117, 60 *fo'n bith*, 'throughout the world', 26, 6 *fo'n mb.* ; 117, 64 *fa thri* = thrice ; 102, 47 *fa'des*, southwards.

foaid, he sleeps ; 100, 31 gl. *no'chollad* 'dormiebat,' but it is quite impossible to have an imperfect 3 *sg.* ending in *d* of soft timbre. There can be no doubt of the meaning, but no satisfactory explanation of the root and its many forms (or substitutes) is to hand yet : Thurneysen's ingenious substitution of *√ vas* instead of *√ swap* in the forms of the *perf.* does not explain the forms of the *pres.*

fochaid, suffering ; 26, 13 *Iob cosna fochaidib*.

fo'chelim, I expect ; *pass. pret.*, 99, 15 *tichtu Patraic fo'ro'chlad*, 'it was expected' ; but gl. F *foclos* 'was heard', or *foroclas* (?).

Fochlad, n. pr. wood of Fochlad, name of a land in Húi Amalgada in the N.W. of Connaught ; 99, 16.

fochraicc, reward ; *gen.* -e, 133, 14. 135, 59.

focres, was flung ; *pass. pret.* of *focherdaim* ; 120, 96. 123, 143 *focress* ; 124, 157, always with same gl., *ro'laad*.

foebur, edge (of weapon) ; *pl. acc.*, 126, 194 *sciath fri foebra fégi*.

foedes, foided, see *faidim*.

foessam, protection, in the phr. *for f.*, upon [= under] the protection of a person ; 26, 2. 30, 53. 127, 212 ; gl. *for foesitin*.

fo'frith, was found ; 124, 158, see *frith*.

fogair, (fo'garim) 26, 6 *secip leth fo'n mbith fogair*, gl. *fograiges* i. done tomathium, 'threatens' ; the word is common enough in the sense of to proclaim, order, and (with *cath*) to challenge (to fight), *fuagair*, *fuacrad*, [so that this idea may underlie the text in T 115, 37 *fuacru do'n cath*, where F has quite another reading], from *fo'od'gar*.

fognam, service ; 97, 5 i f., 'in service.'

fogniu, I serve (dat.) ; *imperf.* 3 *sg.*, [A] 100, 30 *fogniad* (do rig aingel) ; [Z] 97, 6 di-a *fognad*.

fóisin, occurs in the *Lorica Patricii*, 133, 4 where it should obviously be read *co foisitin*, as Stokes suggests.

fo'nenai, he hath cleansed, 105, 9 *fonenai* (iath'maige Herenn), gl. *ro-*

funigestar, and *dorigni a funech* i.e. a *glanad*; redup. perf. of ✓ *nig-*, *nenaig*, cf. *dedaig* (l. 7), ✓ *ding-*.

fontis, L. 28, 28.

for, *prep. cum dat.* (acc.), on, upon.

physically, 98, 7 *for* tonna [= *muir*]; 100, 31 *for* leicc; 102, 46 *for* set, 103, 62; 113, 19 *for* maig; 113, 22 *for* medon X, 118, 66; 118, 68 *for* deslem gréne; 124, 148 *for* ten; 131, 44 *for* talmain, and so *for* nim 'in heaven', 100, 28. 114, 32 (but 131, 45 has the astonishing form *for nem*); 98, 7 *for* tonna 'on sea'; 101, 41 *for* tuaith, 'on land', 'over the earth'; idiomatically used, 126, 186 *for* rith, 'at a run' (?); and in the phr. *for* foesam, or *for* snadud, = 'under the protection of some one', with *dative* of the person protected, 26, 2. 30, 53. 127, 212. and 132, 49.

prob. with *accus.* in the expression 'blessing upon &c.' 30, 47-52^a. with *def. art.*, *forsin(d)*, 30, 48. 98, 8; pl. *forsna* 30, 52; with pronom. element, *mas. sg.*, *fair* 127, 206.

forbraí, upper garment, cloak; 118, 67 gl. her *hood*, or 'any outer garment in general.'

forcraid, surplus, superfluity, excess; 125, 175 *ni furecht* — *ann*.

forcuirim, I do violence on, outrage, attack; *pret. 3 pl.*, 122, 131 in *fer for da'corsatar*, whom they attacked, gl. *for-ro'chuirsetar*.

for don (?) 126, 177 *for don* itge Brigte 'bet, which the gl. renders, 'may her prayers be upon us', treating *fordon* as the cpd. *prep. cum pron.*, *ford*, 'upon us'! The F gl. however renders, 'may her prayer be helpful to us', assuming a cpd. verb, *for don bet*, with an unexampled tmesis. The 'additional' stanzas have 127, 208 *for don rabat*, but the form in line 177 *fordon* is simply the abstraction of an archaizer.

forgall, testimony; 30, 50 *cain-f*.

forглу, the choicest, best, 120, 99, 100 gl. *togu*; quite a common word with this meaning, cf. FM. *ann*. 763, 1100 and cf. 1366; MR. 110. It is unusual to have *forглу* repeated in successive lines, but the *case* is perhaps different, the last line meaning, 'the best of the cows loved it (the calf)', though the gl. takes it the other way.

formidine, L. 27, 24.

for'ro'raid, succoured, helped; redressed; *perf. 3 sg.*, 117, 63 *main'bad fo'ro'raid* in *rí*, 'unless the king had helped', where the gls. are quite explicit, T *mani-fortachtaiged*, F *furet*; the latter clearly points to the root *fo-reth-*; cf. the interesting form *fair*, which occurs twice: 126, 178 *con'don fair*, where F. has *co'don fair*, gl. *ro'n'fore*, and *done ar foridin*, 'may she succour us', 'may she effect our assistance', and 181 *do'n fair*, gl. *done ar foridin*, where *foir* is the form with retracted accent for *fo'rè* [= *fo'reth-s-t*], as Zimmer has shown, ZVS. xxx. p. 133, from *fo'riuth, suc-curro*. F 121, 112 *for'ro'raid* [for the *ro'reraig* of T with its gl. *ro'foirestar* T and *ro'forta(cht)setar* F, see under *reraig*.]

forreil, clear, manifest; 119, 84, 88 (of eyes and speech).

forruib, 98, 8 *forruib* a chois *forsind leicc*, 'he put, placed his foot on the stone', seems too weak, i.e. regarding it as a form of *fuirim*, which undoubtedly is used in the sense of 'setting foot on', cf. MR. 198, 5 in *fod ar a fuirmenn sin*, or a *toirnenn* a traigid, 'the sod on which he treads, on which he lays down his foot.' But Zimmer's analysis has suggested an explanation from *forben-*, to cut, *aor.* *forb*, in enclisis *ni fòrbai*, and so with *ro-*, *for-rubi* in enclisis *ni-fòrruib*; this form *forruib* is used here without justification for the enclisis, as the word had

apparently even *then* become hardened into a formula ; cf. it with the citation of Zimmer,

ni *forroim* *for* toind.

forruib *for* leicc.

forslaice, 27, 18 *do'n forslaice* (as each ing), 'may it release us from every difficulty', gl. *ro'n fuaslaice*, perhaps *fo-ro-slak*, though *fo'od-slak* = *fuaslaic* is common ; F has an unintelligible *'forstaigset* ; see also *tàrslaic*, pret. 3 sg., enclitic, 29, 33.

fortacht, help, assistance ; 29, 34. 105, 7 ; inf. of *for-tiag-*, in follg.

forte, 26, 1 *sén Dé for don'te*, may God's blessing *help* us, where the gl. gives *tí forn*, may it come upon us, and by its analysis *fordon te* = *forund de* = *tí forn*, plainly shows that it is to the hand of a glossator we are indebted for the *fordon* of 126, 177 ; but *for don'te* is assuredly not the mere juxtaposition of *forund* and *te*, but is the legitimate aor. (subj.) *forte*, of *for-tiag-*, 'sub-venire', of which the inf. is *fortacht*. From this *fordon* the writer or copyist of Broccan abstracted a cpd. prep. *fordon* ; which he used in the utterly impossible *fordon* *bet* 126, 177, and probably in *fordon'rabat*, 127, 208. An interesting parallel is found in FM. ann. 866 *doforthe* an brú, 'that he *may aid* (!) the womb' &c.

foss, rest, quiet, act of staying ; 26, 3 gl. *fossidecht* ; 121, 116 *li-a mucca gabais foss*, 'the wild pig took up its quarters with her pigs.'

fotai, long, of time ; 102, 56.

fothrugud, act of bathing ; 119, 75.

fraicc [fracc], woman ; acc., 123, 142 *fri fraicc ind niad*, gl. *cumail*, 'bond-slave.'

'frescisin, expectation, hope, [*nom.*, *frescissiu*, Ml. 38 a 13] ; *dat.*, 133, 14 *h — eseirge*. A very remarkable formation, because of the tonic syllable with the *fres-*, for the orthotonic is rightly *fris-àiccid*, 'expectat', but the enclitic should be *fre*, and *fres* is probably a contamination :

[A] *frith-ad-ces* = *frisàicc-*,

[Z] *frith-ces* = *frec-* ;

cf. *ad-cas-tio* = *àicsiu*, so one expects *frith-cas-tio* = *frèsiu*, but this *frec* early became *fresc-*, and so formed a new base for the enclitic forms. The word is even spelt *freisge*, FM ann. 594 and cf. follg. word.

fresgabail, ascension (into Heaven) ; 133, 9.

fri, prep. *cum acc.*, towards, against ; with ; — with pron. element, *fri* ; *friu* ; —

A (a) *towards*, of direction : 102, 58 *assoith — Gabon* ; 121, 107 *friu conuccaib*, river rose against them ;

(b) *behaviour towards* : 113, 17, 18, 28 *acher, cain, comtig —* ; 123, 142 *ar ulc fri fraicc*, *for evil to the girl* ;

(c) *help, protect against* : 27, 16 *cobair fri*, 20 *saiget fri* ; 102, 55 *samaiges fri aidchi*, gl. *contra* ; 114, 33 *no'd'guidiu fri* *cech tress*, cf. 135, 48-54 ; 126, 178, 182, 194 (*help against*) ;

(d) *fight against* : 102, 57 *fechta —* ; 105, 5 ;

(e) *sever from* : 103, 63 ;

(f) *say to* : 98, 7 *asbert —* ;

(g) *hide from* : 100, 21 *ceiltis —* [F has *ar*] ;

(h) *along with* [of instrument] : 121, 115 *senais fri-a bachaill*, where F has *li-a*, *blest it with her staff* ; 124, 155 *ro'sm'bi fri-a boiss*, *struck it with her palm, or against her hand* ;

(i) idiomatically, 129, 3 *fri'm* lorg, gl. dar m'esi, behind me.

B (1) of *time*: 100, 28 *fri dé*, 'by day';

(2) on *occasion of*: 102, 59, 60 *fri bás* na noeb &c.

friscera, he will reply; 131, 135 *friscera* Dia dulech, but the sense is not forthcoming. The form is normal, *fris-cër* being the correct pretonic, but *frè-cer* in the tonic syllable, cf. LB 26β4 *friscèrut*, 34β49 *ni frècer-sa*. Here the gl. uses wrongly the *enclitic* form, *frece raid*!

frisinnle, may he arrange, prepare, draw up the statement of my case; cf. the well-known expression in the Brehon Laws of the advocate 'who prepares the *breth*', *aigne frisindle breth*; and this seems to be the drift of 130, 18 *Crist frisinnle mo chesta*, (gl. doene [dèna?] X1 *frithindel mo cest*, where it is utterly impossible that *cest* should mean *sufferings*); and it does not seem possible to allow *frisinnle* to mean *minister to* [*sufferings*], which is merely English idiom, nor is there *frithaile* in the gl., where only *frith* . . . *e* is legible.

fristí, *fristicim*, I come against, oppose; *pres.* 3 *sg.*, 135, 49 *cech nert fristí* do'm churp.

frith, was found; 117, 58. 122, 132. 123, 144. 125, 171.

frith-adart, pillar, bolster; 100, 32 (F), see LB. 33 β 55.

fuacru (?) 115, 37, where the two texts differ, T *fuacru* do'n cath Coemgen cloth, but F *fó a chrú*: in neither case is any satisfactory translation to hand. St. gave in Goid.: 'She prophesied to the sage that wind would hurl him,' as a rendering of *fuacru* do'n cath . . . *luades gaeth*: no such construction in Irish could ever have been possible. The marginal gl. in T twice speaks of *fó'n chro*, where *cró* is defined as *cró a chubal*, but unfortunately the word *cro* has in itself many meanings, and the exact meaning of the phr. '*cró* of his elbow' is unknown. The gl. continues: Kevin remained for seven years in a standing position without sleep and having the *cro* of his own elbow around him aloft; and again, "as Kevin remained under the *cro* without sleep, so Brigid was not sleepy". It is quite certain that there is no possibility of '*prophecy* that storm *would come*' in the text, the prophecy being extracted out of the *no'thercanad* of the gl.; but besides that, *fuacru* could only mean '*to proclaim, summon*', for of course there is no such thing as *u*-imperfect in any stage or period of Irish writing; and then *cath* means 'battle'. The logical connexion of the stanza with the follg. is therefore, on the text of T, '*a summons to the battle*'; and indeed Colgan translates simply 'accesserat ad proelium.' St. Kevin may not have been much given to sleep, but neither was St. Brigid. On the F text, *fó a chrú*, 'under his *cru*,' F has no note or gl. Amongst its meanings *cru* might mean *stye*, 'good was his stye', with contemptuous reference to the small hole in which the saint abode, and which he yet regarded as 'good', or *fó-a chrú*, 'under his stye, lair', or 'under his (elbow-) *cró*'; but each of these leaves us absolutely helpless as to knowledge of the grammatical construction of the line. The text in F makes it impossible to suggest the only reading that could obey grammar, viz. to read *fuacrad*, 'Famous Kevin *was challenged* to the battle'. In any case, the drift of the three follg. lines in a hymn to Brigid, is not obvious.

fuair, I found; 126, 195 *ni fuair as-set acht Maire*, gl., *ni fuairus*, but F reads *fuair*, 3 *sg.*

fuc, see under *tucc*.

fudomna, depth (of sea); 134, 28 — *mara*.

fuismedach confessor; *pl. gen.*, 134, 18.

fune, act of cooking; 124, 148 for ten ic *fune* ind loig.

furecht, was found; 124, 159 *ni fùrecht* [fuirecht F], 125, 175, in both cases gl. by F *ni airnecht* (*harnecht*), a word that occurs in the hymn 125, 172 *nico n-airnecht* q.v., and *furecht* gl. *frith* in T.

fut, length (of a cast); 123, 143.

Gaba, n. pr. 'Gaba the name of the place, &c.' says the gl. on 28, 28, but also another gl. reads isin *gabud*, 'in the danger' (!), just as under *gaba* 113, 27.

gabaim, I take; *pres.* 3 *sg.*, 116, 51 *ni's'gaib* [F *geib*] do rath a hoeged; *imperf.* 3 *sg.*, 100, 27 *ni co ngebed* uacht sini; 100, 29 *ni's'gaibed* tart [*gebed* F]; *pret.* 3 *sg.*, 123, 135 *ro'gab* prainn L.; 127, 204 *cach ro'd'gab*, and the later form, 121, 116 *gabais* foss (li-a *mucca*); *subj. pres.* 3 *sg.*, 113, 27 *ba hoen* im Xt. co *ngaba*, gl. F co *ro'gabastar* as an alternative gl. to *ro'boi ag'gabud*, 'she was in danger till she died'; but whichever be accepted, the sense is uncertain. Stokes renders, "it was only about Christ sang (the) assembly that was frequent with multitudes", but *gaba* is not preterite. What the drift of the stanza is, can only be matter for guessing: possibly that she was the most frequented route for multitudes to come to Christ. Even the prep *im* makes a difficulty. Now in *Hom.-Pass.*, 6828, the words 'significant *ecclesiam pace contineri*' are expressed by 'doorne conid *im shid* . . . *chongabar* in eclais,' so that by reading *congabad* we get 'it was only in Christ that there was maintained a rendezvous that is usual for companies.'

Gabon, n. pr. of place where the sun stood still for Joshua, 102, 58.

Gabra, n. pr. U. G. a great hill in the plain of Leinster where Brigid was, gl. on 121, 120.

gabud, danger; 27, 16. 117, 62. 125, 165. 126, 178. 132, 48. 159, 8; *pl. dat.*, 132, 52 ar *gaibthib*.

gadatar, see *guidiu*.

gaeth, wind; 115, 38; *dat.*, 131, 32 *do'mm'air fiado* . . . ar *gath*, instead of *gaith*, 'against damage by wind'; *gen.*, 134, 27 *luathe gæthe*; 101, 39 *gith* (?) *gáithe déni*.

gaire, piety; pious, dutiful service, 103, 68 *ba sén gaire i ngenair*, where this concluding line continues the preceding thought: "great good he deemed it, to be in the service of Mary's son, a blessing was the pious service in [for] which he was born." Stokes' early conjecture as to the meaning, 'happy was (the) fate to which he was born,' lit. 'it was a luck of laughter', was not happy; his subsequent translation is far preferable, but is not correct: *sen* after *ba* in this construction cannot mean *that*. But perhaps there is an intentional play on *airde* 'sign', and *sén*; as also in the contrast of *uabar* 'pride', and *gaire* 'the service which a person pays to father or mother'.

gairm, call, shout; *gen.*, 99, 16 *son a (n)garma* F.

galar, sickness, disease; 26, 6. 119, 78. 130, 24 (*galor*!) *pl.*, 159, 8 ar *galra*.

Galdai, Chaldaea; 28, 27 *Ur na Galdai* [not *na nG.*, and hardly *na gC.*]

garma, see *gairm*.

garmain, a weaver's beam; 124, 147 (*acc.*) 151 (*nom.*), fem. *i*-stem, for the gen. is *garmae*, LU 95 a 34, but it has been transformed into an *n*-stem, (Judges xvi. 14).

'gebed, see *gab*.

geillius service; 103, 68 *beith i ng. meicc M.*, gl. *geilsine*.

- gein*, birth, child ; 105, 10 *mór-gein* ; *gen.*, *gene*, 133, 7.
-geinne, under *oen-gene*.
gel-glan, white-pure, 131, 43, where F has the proper rhyme *glan-gel*.
genair, was born ; 97, 1. 103, 68. 132, 53 (ro'g.).
genais, an incomprehensible form, gl. *gniis* bonum, she *did* (good) 113, 22 ;
 probably an abstraction from (do'ri')*genai*, 119, 74, 82.
genmnai, chastity ; 27, 19.
gente, gentiles ; 105, 4 *breo* batses —.
gentliucht, heathendom ; *gen.*, 135, 51 *dub-rechta gentliuchta*.
gér, sharp, acute ; 132, 52 *ar gaibthib géraib*.
Germán, n. pr., Bp. of Auxerre, 98, 10. 99, 12.
gilla, youth ; 26, 12 David, in — *dána*.
gin, mouth ; *dat.*, 135, 65 Xt i *ngin* cech óen.
gith (?) 101, 39 *dofaith gith gáithe déni*, but the meaning is absolutely unknown ; Stokes presents the curious equation *gith* = *Skr. jati*, in Goid. ; in *Trip.*, after the tr., "he went the way of the rushing wind" i.e. the Holy Ghost, we come to the Corrigendum, "the of a rushing wind sent him", where the lacuna properly represents our knowledge. Zimmer has hit upon Colgan's *gidh* = 'licet', which cannot be right.
glan, pure ; 131, 43 *glan-gel* (F).
-glasse, Dun Leth-g., 101, 44.
gle, bright, in a stop-gap phrase, 29, 37 *monar ng*.
glenn, glen ; *dat.* 115, 39 i nGlenn-da-loch, in Glendalough.
glinnim, I preserve, keep safely ; *pret.* 3 *sg.*, 120, 90 *ba nert Dé ro'd'glin-nestar*, gl. ro'chomet in n-asill, kept the piece of meat undamaged (for a month).
gniad, servant ; 98, 7 gl. by three words of similar import, *fri gnithid, fogantaíd, mogaid* ; [100, 30 fo *gnia* (?)].
gnim, deed ; *pl. dat.*, 134, 20.
gnuis, face ; 126, 180 *dul i ngnuis in spirta*, 'into the presence of.'
go, false ; 102, 54.
goba, smith ; *pl. gen.*, 135, 54 *fri brichta ban 7 goband 7 druad*.
góeta, was pierced ; 122, 132 in *fer for'da'corsatar góeta ni frith coll and dó*, "the man whom they attacked, —, there was not found hurt on him" ; the gl. gives 'wounds' or 'was wounded', "for it was not on a real person they inflicted their woundings but on a pillar-stone" [not a real body]. It is in use as the ppp. of the denom. *gonaim*, I pierce, wound, cf. FM. ann. 100 *gaotta flaeth F. f.*, 'the chief was wounded' ; 927 *gaeta*, id. 645, *goeta do muin geil-eich*, '(O'Reilly) was pierced on the back of a white steed' ; here too the word is treated as the *pret. pass.* But even so, no sense can be extracted, for whether we accept the reading with one *l*, *coland* [as if *colainn*, body] or read *coll and* [= hurt therein], or even *col and* [defilement therein] it cannot be brought out aright. The gl. evidently takes it to be, 'the man on whom they inflicted wounds, to him was found no (real) body', but *goeta* cannot mean 'wounds'. And no man was wounded at all. I

¹ This is pretty certainly what the writer meant, as it is exactly paralleled by the expression *infra*, 117, 58 *ni frithocht ann la'm chraibdig* ; and cf. 126, 172 *nico n-airnecht and chucai* ; 125, 175, *ni furerht forcaid ann*.

am inclined to think that Colgan's version *lanceis*, 'goitha' [gaithe], 'on whom they flung their spears', is what was intended.

Gólaí, Goliah, 28, 30.

gort, field, 117, 59.

grád, grade [of Cherubim]; 133 12.

grían, sun; 102, 58, 59. 110, 4; *gén.*, 118, 68 for *deslem gréne*; 134, 23 *soillse gréne*.

guallocht, 130, 15 perhaps ar *cech gual-locht*, coal-fault, black sin, but the gl. gives *locht goa*, 'sin of falsity', and F text has *goilliuct* (?). But indeed the whole stanza is quite inexplicable, and nobody knows the exact meaning of any one of the final words in its four lines.

guasacht, danger; 129, 6. 132, 48.

guasim (?) 129, 6 *Dia do'm chobair . . . ar cech guasacht no'd'guasim*, 'Him I [or we] beseech', where it is probably only an adaptation by the scribe, of the word 'I beseech', (to rhyme with *úasum*): his acquaintance with the redupl. form *gi-gius*, *gi-gse*, perhaps also with *no'geiss* (*s*-aor. subj. = *ged-s-ef*), and his knowledge of the present stem *guid*-, having possibly led him to adopt this form *-guasim*, though even so he did not get his rhyme accurate. The speculation of *'guasim*, I risk danger, as a derivative or as original of the noun *guasacht* is not happy, but it seems supported by the gl. *biim*.

guide } prayer, request; 29, 39 in *guidi-se* 102, 50.

'guidiu, I beg, pray, request; *pres.* 1 *sg.*, 114, 33 *Dia, no'd'guidiu fñi cech tress*, where the gl. both give the *absolute* form *guidim*, [so that *no'd'guasim* (*supra*) is perhaps merely commentatorial 1 *sg.*]; 1 *pl.*, 105, 11 *guidmit do P.*; *perf.* 3 *pl.* 99, 17 *gadatar*.

guin, wound, act of wounding; 132, 48. 135, 58.

i n-, prep. *in*, (very rarely of motion, *into*); often with *h-* initial, with no apparent reason 27, 19. 29. 40, 42. 97, 1. 99, 13, 14. 100, 27, 32. 116, 50. 124, 156. 125, 168. 126, 184. 133, 13. 134, 17, 20;—

prefixes *n-* to vowels, 99, 11. 101, 43. 112, 2. 121, 120. 133, 5, 12. 134, 45, 46. 135, 63; to *g*, 27, 19. 28, 28. 103, 68. 115, 39. 126, 180. 134, 20. 135, 66 [but is always written *inn* before poss. adj. *a* 114, 31. 117, 59. 120, 96. 122, 125, 128]; and to *d*, 98, 10. 100, 28. 120, 104; does not visibly affect *tenuis* or *f* [all of which however were no doubt affected, probably just as at present]; *c*, 103, 64. 120, 103. 125, 167, 168. 134, 45. 135, 64 [but *in* is written before *cech*, 101, 36. 135, 66, 67]; *p*, 134, 17; *t*, 29, 40. 100, 32. 118, 68. 124, 156. 125, 171. 134, 16; *f*, 29, 42. 97, 5. 99, 13, 14. 116, 50. 126, 184. 133, 14; or *s*, (97, 1, 100, 29.) 134, 46 (save in the unknown word *is'sius* 135, 64 where the other text has *ipsius*!);—assimilates its final nasal to initial liquida: *l*, 29, 43. 101, 33. 102, 45. 52. 135, 63 (?), but not in 100, 27; *m*, 123, 143, 144. 124, 156. 126, 192;

With the original sibilant of the def. art., it blends into *isin* 101, 38 (*into* the great pit), but with *dat.* of *rest*, it uses only the simplex with certain nouns, e.g., 127, 209 *ir-riched*, 'in the Kingdom'; 118, 68 *i taig*, 'in the house', 'at home': 120, 103 *i carput*, 'in the chariot';—

With pronom. element, 1 *sg.*, *innium*, 'in me', 135, 60; 3 *sg.*, *m.n.*, *ann*, in him, it, 117, 58. 125, 172, 175; *fem.*, *indi* (in *ea*) 30, 48; 1 *pl.*, *innunn*, in us, 110, 9. 159, 2; 3 *pl.*, *innib*, 'in them', 99, 11 (F *indib*); before poss. adj., *i'm*, 135, 61; *i't*, 102, 51; *inn-a* [see above];—

- cpd. with *rel. pron. elem.*, *i n-*, 103, 68 *i ngenair*; 115, 48 *i cuala*; 123, 140 *ir-ro'cloth*.
- i, hi*, she (?) 125, 165 but v. note.
- iach*, gen. of *eo*, salmon, 123, 144.
- iall*, flock; *pl.*, 126, 182 cath fri falla ciara, battle against black *flocks* (of devils), gl. *elta duba demoniorum*; cf. LU 63a20 fall geise oc folúa-main uassa; 68/119 dia tí *tasc* . . . dia tí *iall*.
- iar*, prep. (dat.), after; 103, 63 — sethaib; 111, 21 — sinit; 115, 40 — saith.
- iar-suidiu*, after that, afterwards; 116, 53, 124, 158.
- iartaige*, descendants, posterity, successors; 100, 20 meraid co de a *iartaige*.
- iarum*, afterwards; 100, 31, 118, 67, 120, 101, 124, 156.
- iath-maige*, land-plains; 105, 10 gl. *ferand*, 'land.'
- ic*, 124, 148 see *oc*.
- 'id*, inf. pron. 3 sg., 98, 10 con'*'id*farggaib; 102, 47 ar'*'id*ralastar, 124, 150; 120, 98 con'*'id*rualaid; 103, 64 ar'*'id*fetis.
- iccaim*, I heal; *pres.* 3 sg., 101, 34 *iccaid* luscú.
- icim*, see under *ricim*.
- 'icfed*, he would come, see *ticim*.
- idlacht*, idol-worship; *gen.*, 135, 53 fri himcellacht n-idlacha.
- 'idn* [see also under *co n-*], infix pron. (?), 115, 40 con'*'idn*arlad; 122, 128 con' *idn*'imbirt.
- Iesu*, Joshua, 26, 12; Jesus 27, 17.
- iffern*, hell; 131, 39 (nn) (nd F). 159, 10.
- Ignati*, L., 27, 18.
- il-*, for *i n-* prep., before initial l, cf. *il-laithiu*, *-lethu* (*-lius?*), *lobra*.
- il*, numerous; *pl.*, 97, 6 batar *ile*.
- il-ainglech*, many-angel possessing; 26, 10 co rig n-il-a.
- ilar*, plurality; 135, 59 — fochraice.
- im-*, for prep. *i n*, before initial m.
- im*, butter; 116, 50 la *cel-im*.
- im*, prep. around, about; 113, 27 im Xt (?); 115, 42 im seirc Dé, 'in the matter of loving God';—with pronom. element: 1 sg. *immum*, 130, 19; 2 sg., *immut* 102, 52; 3 sg., m. *imme* 30, 47, 101, 36 (*immi*), 100, 31 (*imbi*); *fem.*, *impe*, 30, 49, 119, 76.
- 'imbirt* (?), 122, 128 con'*'idn*'imbirt inn-a laim, which St. translates, 'so that it [the bird] played in her hand,' but as this tr. takes no heed of the pron. inf. *'idn*, it might be better to tr., 'she stroked it with her hand, played with it, soothed it', the *manu tangens* of Cogitosus.
- imcellacht* (?), 135, 53 fri hi. n-idlacha, denoting some sort of *evil practice* or idol-worship, but there is nothing to show of what kind.
- imdegal*, act of protecting; 27, 20, 126, 198, 134, 38, 135, 56.
- im-malle*, together, conjointly; 127, 208, cf. 103, 66 *malle*.
- imm-um*, *-unn*, *-ul*, see *im*.
- impe*, see *im*.
- im-radim*, I reflect upon; *subj. pres.* 3 sg., 135, 65 cech duine *immi'm'ro-r-da*, who may think on me, *-rò'r(a)da*, cf. LU 109 a 46 *im'rò'rdaim-se*

(de) ; 132, 27 *ní im'ro'rdiusa* ; for the infix pron., cf. Ml. 44 c 25 *imi'm' thim'm'er'chelsat*, 'circumdederedunt me', *imi'd'fo'r'ling* &c.

imthecht, journey, going round, in pl. of a person's *ways.ongoings*, conduct ; 114, 31 *ba menn inn-a himthechtaib*, obviously used as a stop-gap line both here and 122, 125, in neither of which has it the slightest logical justification that would not have applied equally to any stanza in the piece.

imthigim, I go round ; *subj. [s-aor.] 3 pl.*, 26, 8 *imm'un'tisat*, 'may they surround us' [F *immo'n'tesat*] ; 99, 17 *ar a n-imthised lethu*, that he should go round Italy, as F suggests, *ar a n-imthiged Etaili*.

imthús, act of preceding (as guide) ; 134, 34 *ciall Dé do'mm* — ; cf. the gl. on *rempe* 125, 166.

in, def. art.

mas. sg. nom., in : does not affect the initial consonant following ; but prefixes *t-* to initial vowel 101, 39.

fem. sg. nom., in : aspirates the initial *tenuis* following, 110, 11. 126, 193 ; is written *ind* before initial *liquida* 111, 20 (r). 112, 4 (n). 115, 44 (n). 119, 82 (n). 124, 150. or deleted *f*, 100, 22. 110, 13.

the *ntr.* form *an*, is perhaps found in 121, 114 *an os*, and 125, 169 *an ol*.

acc. (m. f.), in : 101, 42 (*fir-deacht*). 103, 65. 119, 77. 121, 112 before vowel, *in n-* : 122, 127. 126, 186 (but not in 29, 33 T).

gen. mas., in (aspirating initial *tenuis*) ; 102, 52. 103, 62. 113, 16.

before liquida, ind : 29, 41 (*rig*). 120, 104 (*loig*). 123, 142 (*niad*). 124, 148, 152 (*loig*).

fem., inna : 100, 22 (*flatha*). 101, 42 (*trinóite*).

pl. nom. mas., in : 121, 105 in *daim* ; 122, 124 in *tsluaig*.

gen., inna : 102, 59 but *na* in next line ; 117, 64. 120, 99 (*inna loeg*, 100 *inna mbo*).

inbaid, time, occasion ; 110, 15 *cech* —, 'always.'

incerto, L. 27, 23.

ind, def. art. before *liquida fem. n. sg.* and *mas. gen. sg.*

indarba, expulsion : 100, 23 *sab* — *cloeni*.

indi, in *eā*, see *i n-*.

indtu, to-day ; 133, 1, 6, 11. 134, 21, 31. 135, 56, 69.

ing, difficulty, dangerous pass ; 27, 18.

ingen, maiden ; 119, 85 *ingen amlabar* ; *pl. gen.*, 134, 19 *noem-i*.

inmain, dear, loved ; 110, 13 *ind [f]ir-óg* — .

inn-a, in her (his, &c.)

inna, def. art. *gen. sg. fem.*, and *pl. gen.*

innib, in them

innium, in me

innunn, in us

innocht, to-night ; 26, 2.

innsib, pl. dat. of *inis*, island ; 99, 11.

intech, way (?) ; sheath, scabbard (?) ; 134, 39.

intleda, snares [Ml. 30a3] ; 134, 42 *ar intledaib demna*, cf. FM. ann 926, *innlidad collna*.

Iob, n. pr., 26, 13.

Ionas, n. pr., 29, 37.

Joseph, n. pr., 26, 9. 27, 17.

ires, faith; *sg. dat.*, 112, 6 *hiris*; *pl. dat.*, 134, 18 *i nhiresaib fuismedach*.

irnechta (?), 134, 44 *ar irnechtaib aicnid*, evidently means, judging from the context, (*snares, enticements* and (*solicitations*) of *devil, vice* and *nature* respectively).

hiruphin, Cherubim, 133, 12.

is, copula, beginning clause and folld. immediately by the predicate; 101, 44 *is cell mor D.*; introducing the psychological subject, cf. *c'est* (*X que &c.*), 97, 1. 99, 12. 100, 24. 129, 2 *is ed*; 26, 4 *iss ed*, 102, 58; 101, 43 *is cian do reracht Emain*; 103, 63 *is iar sethaib ro'scarad*; 103, 66 *is malle connucabsat*; 119, 73 *is da'm sous matchous*.

is, for *ocus*, and, in the poem of Mael-Isu, 159, 6.

is-(sius), see under *i n-*.

Isac, Isaac, 26, 7.

'ised, *issam*, 29, 42, see under *riccim*.

isel, low; 101, 38 *isin mor-chute n-isel*; 121, 111 *leith-isel*, q.v.

isin, see under *i n-*.

issum, below me; 129, 7. 135, 62.

'Isu, Jesus; 103, 66. 110, 12. 159, 11.

i-t, in thy, under *i n-*.

itge, prayer, *pl.*, 26, 5. 105, 15. 114, 32; 126, 177, 183.

itir, between; *itir X no Y*, *whether X or Y*; 26, 3².

itubrad, was called; 97, 3 (*F hitubrad*) *S. a ainm, gl. ro'raided*, 'was called, said', but it is not easy to assign the exact analysis: the simplest way seems to read *atubrad*, *pass. pret. of ad-do-beir-*, cf. *Mod. Ir.*, *Matth.* ii. 23 *an nfidh a dúbhradh rig na fáigibh*.

la, *prep. (reg. acc.)*, with; prefixes *h* to vowels, cf. *haingliu* 29, 43 and 126 185 (105, 15 in *F. not T*); 26, 14 *la maccu*; 29, 43 *la haingliu*; 98 10. 99, 12. 101, 34 (*truscu*), 37. 102, 57, 59. 105, 7, 15. 110, 16 (*la'm noeb*). 111, 18. 116, 50. 117, 58 (*la'm chraibdig*). 123, 139 (*la Brigitte*). 126, 185.

with art. def., *lasin* 120, 91. 124, 157.

with pronom. element, 1 *sg.*, *lem*, 'with me', 105, 15; but also *lím* 130, 17 and 135, 59; 2 *sg.*, *let*, 'with thee', 132, 46; 3 *pl.*, *leó*, with them, 'in their opinion', 121, 106; (perhaps *lethu* 99, 17):

before poss. adj., *li-*, *li-ar* 'with our', 30, 45, *with his*, her, &c., *li-a*, 121, 116. 124, 152 and perhaps 120, 103 *lia clam*, unless *lia* is simply an error for *la*.

labrad, act of speaking; 127, 201.

'labrathar, he may speak; deponent (subj. pres.-perf.) 3 *sg.*, 135, 66 *cech oen ro'dom'labrathar*.

laid, ale; 119, 76 *ba derg-laid*, *gl. lind* and *flaith*, *id*.

Laigne, Leinster; *dat. pl.* 110, 16 *dó Laignib*.

laím, I fling, throw, put; *pret.* 3 *sg.*, 30, 52 *ro'la cáin forsna clanna*.

laith, 100, 19 probably (*sith*) *-flaith*, and 110, 3 (*bith*)-*flaith*, q.v.

laithe, day; 102, 56 *sith-laithe*, but *lathe* 117, 57. 118, 65; *gen.*, 102, 46 *medon laithe*; *dat.*, 102, 52 *il-laithiu in messa*, 'in the day of the judgement.'

lám, hand; 134, 38; *acc. lám*, 121, 112 *dat. lám* 122, 128.

lán, full ; 120, 91 full (month), mí —.

lassaim, I burn, blaze ; *pret.* 3 sg., 102, 48 *lassais* in muine, 102, 48.

lasin, see *la*.

lathe, see *laithe*.

leass, benefit, only in phr. *rdnic a less*, 'he needed it' ; 125, 174 where the spelling *leass* (for *less*) is only owing to the rhyme *ass*.

legaim, I read ; *pret.* 3 sg., 99, 12 *legais* canoin la G.

leicc, stone ; *acc.*, 98, 8 forsind *leicc* ; *dat.*, 100, 31 for *leicc* luim.

leicim, I let, allow ; give up ; *pret.* 3 sg., 28, 32 *nat leicc*, 'who did not leave, hand over his prophets &c.' ; 100, 32 *ni leicc* a chorp hi timmi.

leir, industrious ; 100, 23.

leith, see *leth*.

leith-tsel, (one-)side-down (and the other side up) ; 121, 111 *ni bu l.-t.* in mám, 'the yoke was not thrown out of equipoise.'

lem, see *la*.

lenamain, act of cleaving, adhering to, following, attachment (?) ; 116, 52 *ni'sdigaib al-l.*, gl., in l. *tucsat oigid furri*, 'the attachment that guests put upon her.'

leó, see *la*.

leonum, L., 28, 32.

les, light, (gl. candles) ; 102, 55.

let, see *la*.

leth, side ; 26, 6 *secip l.*, 'whithersoever' ; *dat.*, 126, 179 *inn-a leith*.

leth-cholba, (*side* =) *one* pillar, *one* of a pair, 111, 17.

Leth-glasse, n. pr. Dún L. -gl.

Letha, Brittany ; 98, 10 where the gl. say *i. Italia* (*Latium quae Italia* &c.), but also *lethaig* *i.* in *latitudine*, in *australi parte Gallorum iuxta mare Tyrrhenum*. So F^m says 'in the S. of Italy, sed uerius that it is among the *Gauls*.' In 125, 164 *Letha* is gl. *Rome*. Besides this, we have *lethu* (which seems to mean *apud eos*) gl. by *Italy* or *latitudine* 99, 17, and so in 101, 33 gl. *in Italy* or in *latitudine saeculi* ; but immediately below 101, 35 where it *cannot* mean *in Italy*, and no gloss is given.

lethu, breadth (?) ; 29, 43 *robbem cen es hil-lethu*, gl. *hi farsinge*, and so it is to be rendered in 101, 35, 'widely' ; probably also in 101, 33.

li-a, see *la*.

lia, flood ; 100, 29 *ni's-gaibed tart na lia*, 'neither drought nor flood took it.'

The word *lia* is not uncommon in this sense of *flood*, cf. F.M. *ann.* 866, 918 ; it is simply a description of the *fons* referred to.

liberare, L., 28, 26.

ligda, beautiful (robes) ; 111, 19 in *tlacht uas lig(d)uib*, gl. *socraidib*, 'above every beautiful garment.'

lim, see *la*.

limpa, L., 28, 28.

linaib, in phr. *dib-linaib*, 'on two parts', 'both', 127, 212.

lind, pool ; 122, 130 *al-lind chro*, 'in a pool of blood' ; 131, 29 *eic-lind*, 'death-pool' ; *pl. dat.*, 100, 27 *hi linnib*, gl. *i n-uiscib*.

lne, line, 'linea' ; *pl.*, 99, 12 *is ed adfiadat lni*, gl. *sgribenna*, 'writings'

littri, letters; 102, 58 iss ed adfeit *littri* dun, gl. 'the story of the Book of Joshua.'

-lius (?), 135, 63.

lobra, disease, weakness of ill-health; 102, 45 dia mbai il-*l*., gl. in *ngalur*.

lobran, weakling; apparently *pl. gen.*, 126, 179 inn-a lobran leith, *i.e.* i leith a lobran (?), but the gl. gives a different explanation, 'may the weaklings and the wretched be on *our* side, praying for us.'

lobur, weak person; *pl. acc.*, 113, 18 cáin fri lobru truagu.

loch, lake; *du. gen.*, 115, 39 Glenn da loch [*locha gl.*] Glendalough.

locharnach, lit by lamps, resplendent; (*ntr.*) *gen.*, 28, 31 flaithem nime locharnaig, gl. *solusta*.

lôche (?), lightning; *gen.*, 134, 26 déne *lôchet*, gl. 'flaming'.

locht, fault; 117, 58 ní frith — ann.

lôeg, calf; 120, 103; *gen.*, *lôig*, 120, 104. 124, 148, 152; *pl. gen.*, 120, 99 forglu inna *loeg*.

Loegaire, n. pr. (King) Leary; 100, 21.

loiscim, I burn, set fire to; *pret. 3 sg.*, 124, 147 loiscis in garmain nue.

lom, bare, naked; *fem. sg. dat.*, 100, 31 for leicc *luim*.

lorg, track; 129, 3 Dia fri'm lorg, God on my track, gl., dar m'ese, behind me.

loscud, act of burning; 135, 57 ar *l*.

Loth, n. pr. Lot; 28, 25.

lotar, see *luid*.

luadim, I drive, impel (?); *pret. 3 sg.*, 115, 38 *luades* gæth, gl., *ro'luadestar* in gæth snecht tre sin, 'the wind drove snow by a storm'; see under *fuacru*.

luamnech, fluttering (bird); 122, 127 in n-en *l*.

luath, swift; 131, 32 ar uscib *luathaib*.

luathe, swiftness; 134, 27 *l. gæthe*.

luathim, I (set a going =) utter, sing (praises); *fut. 1 sg.*, 131, 33 *luathfe* molthu meicc M., gl. *imluadfet*; same verb as *luadim*, supra.

lucht, portion; 116, 53 lucht saille, 'bit of bacon.'

lucht, people, folk (of the kitchen); 120, 94 mfr do'tluchestar di'nd *lucht*, where F gl. has, 'the meat was in the cauldron, but it was not boiled, so he asked of the folk . . . ' ro'chuinnig se for *lucht*, a gl. that can only mean, 'begged of the (kitchen)-folk.' The text might mean, 'asked a piece of the lump of bacon', '*lucht saille*', but it should be noted that Cogitosus cap. xv. has, *ad eos qui carnes coxerant*, ut ab illis aliquid pauperi deferret, festinauit; and again, *famulus qui carnes coxerat*, so that the F gl. is probably correct.

luchtlach, crew; 27, 22 anacht Noe a—, but the gl. seems to analyse *lucht locha* lake-folk, or *lucht dub*, black folk (?).

Lugaid, n. pr.; *gen.*, 123, 135 prainn *Lugdach*, one of the three mighty men and great eaters, of Leinster.

luid (he, it, &c.), went; 119, 87 ní *luid* al-laim ass al-laim; *pl.*, 101, 37 *lotar* huili la cisal; but with prefix *do'*, cf. 102, 46 *do'luid*; 103, 61 *dollotar*, where the meaning is more definite, went *towards* a goal.

luim, see *lom*.

lúrech, 'lorica'; 102, 51 *l. díten do cách*; 131, 36 *l. arbaig mo thenga* (?).

lusc [*losc*], lame, (? blind); *pl. acc.*, 101, 34 íccaid *lusc*, gl. *bacuchu*.

.m', infix pron. 'me', also written 'mm'; 101, 44. 130, 16, 20, 23, 24. 131, 25. 132, 46. 135, 58, 64, 66. 130, 21. 131, 31. 132, 52.

ma, if; 115, 47 *ma dorontai* ar dune, 'if they have been done for anybody (else)', but *F* has *ar ni* dernta. Stokes in *Goid.* read *nia dorontai*, translating 'hath not been wrought', where *nia* is not intelligible, but the *F ar ni* dernta seems to involve a negative.

macc, son; 26, 7, 12. 97, 4. 102, 57. 112, 12. 114, 29. 118, 69. 121, 112. 123, 139. 125, 166. 130, 12. 131, 26. 132, 53; *gen.*, *meicc* 26, 5 (*meic*). 97, 4, 103, 66, 68; *maicc*, 112, 4; *pl.*, *nom.*, *meicc*, 101, 37^a; *acc.*, *maccu*, 26, 14. 28, 29.

[Whether it should be spelt with *cc*, and whether the inflected vowel should be *ai* or *ei*, cannot be defined from our texts, where the word is almost invariably contracted *m̄ic*, but *mac* occurs 130, 12, and *macc* 26, 7, 12; as to the *gen.*, *maicc* is certainly wrong, because the *m* of the *gen.* has the soft timbre, (cf. the soft-timbre *voc. a-vik*, with the hard timbre *nom.*, *mo wog*). Broccan puts it *maicc* for his rhyme, 112, 4.]

maccan, child; *pl.* (?), 29, 40 *maccan flatha Dé*, gl. *angels*.

mache, Ard-macha, Armagh, 101, 43; written *Mache* by itself, 102, 45, 49 to rhyme with (the long vowel in) *láithe*.

maccrad, young folk, children; *gen.*, 99, 16 (the voice of) *macraide*.

mad-bocht, well (was it) reaped; 117, 57 gl. (TF) *maith ro'boinged*, where the gl. gives some lines to exemplify the use here, but the gl. is unfortunately illegible; cf. FM. ann. 869 *mad-gab* nasad, 'well he celebrated the festival of P.'; cf. also the repetition, ann. 825 *ni ma ruccsam*, *ni ma lodmar ni marrgabsam*. It appears to be used impersonally, and perhaps the form had been crystallised into a sort of noun, 'a good harvest'.

-mada, vain (?); only in the phr., 126, 192 *m'anim ni dig im-mada* [rhyming with *dara*], 'may my soul not go to destruction', cf. the later *a-muga*. It is only found here, in the appendage to Broccan.

maforta, Low L. *mafortis*; *gen.*, 120, 95 gl. from the word 'mafortis' i.e. *copchaille*.

mag, plain; n. pr. *Mag Fea* 121, 118; *dat.*, 113, 19 for *maig*; 124, 146 *im-Maig* Coil; *gen.*, 113, 22 for *medon maige*; *pl.*, 105, 10 *iath-maige* (?)

main-bad, were it not (that), had it not been (that), unless; 117, 63 *main-bad fo-ro'raid*, unless he had aided; cpd. conj. elaborated out of *ma'ni'bad*, 'si non fuisset', and gl. simply by *mani*, 'nisi'.

máir, see *mór*.

Maire, Mary; 27, 17. 126, 195. 127, 211; *gen.*, 26, 1. 103, 66, 68. 113, 24. 130, 12. 131, 33; *voc.*, 132, 46 a M.

maisse, 'good food and clothing', says the gl., 97, 5 *maisse dóine*, 'men's food'.

maith, good; 110, 1. 120, 98; *subst.*, 103, 67. 119, 74.

malle, together; 103, 66.

mám, yoke (for horses); 121, 111.

manu, L., 28, 30.

mará, see *muir*.

maraim, I remain; *pres. 3 pl.*, 98, 8 *marait a es*; the meaning is clear, 'its trace remains, is still visible', but the verb is *plural*; *fut. 3 sg.*, 100, 20 *meraid a iartaige*.

marb, dead ; *pl.*, 101, 34 *mairb*.

martir, martyr ; 27, 19.

matáin, (*acc.*, *adv.*) at morn, on the (next) morning ; 121, 108 ; 124, 15 ; (*matan*).

máthair, mother ; 110, 12, 112, 7, 122, 126, 124, 152 (*acc.*).

mathim, act of forgiving, cancelling (debt), remitting, abatement ; 113, 14 *ernais cen neim cen mathim*, which seems to have been intended for, 'she paid (for things) without quarrelling (with the price) or haggling to beat it down'.

mebaid, it broke [*intrans.*] ; 124, 156 *com-mebaid hi trí*, (she dashed it against her palm) 'so that it broke into three parts' ; redup. perf. of *maidim*, *memaid* written *mebaid*.

meda, *gen.* of *mid*, mead ; 125, 169 *ol meda*.

medón, midst, (of time (mid-day), *im-m.* ; midst of plain &c. *for m.*) ; 102, 46, 113, 22, 118, 66, 123, 144.

medras (?) which perturbs (the mind), 131, 26 *sech macc Dé medras bodras*, *gl. medar-fis*, and *medras in fiss* ; perhaps with *erchor* of previous line, 'may there not befall me a difficult onslaught which maddens and perturbs past the Son of God.' Thus *meadrad* is used of the *perturbation* or *insanity* caused by jealousy, MR. 294, 10, 23 ; in *pass. pret.*, 'was confused with horror and dismay,' MR. 178, 10 ; cf. LL 3 a 2, *dia mboi in murdúchand oc a medrad*, 'when the siren was *perturbing* them'. I do not understand Stokes' tr., 'apart from God's Son, who gladdens, who vexes'.

meid, (*acc. dat.* of *med*), scales ; 124, 157 *focress im-meid*.

Melchisedech, n. pr. 27, 23.

menair, dep. perf. 3 sg. of *muiniur*, I think ; 103, 67 *ba mór do maith ro'menair*, 'he contemplated (doing) a great deal of good', or 'he deemed it a great blessing,' the *gl. F ro'midair do denaim*.

menicc, often ; 99, 14.

menn, clear ; 114, 31 [a line that is repeated (!) in the same poem 122, 125].

meraid, see *maraim*.

mess, judgement ; *gen.*, 102, 52 *il-laithiu in messa*.

meth, fat ; 121, 117 *mucc* — .

mí, month ; 120, 91.

mi-dúthracair, in Θ, 134, 45, but in T we have the extraordinary form, *mi-dú'sthracar* dam, where the infix pron. 's' is perhaps merely a slip. The noun *dú-thracht*, 'will, wish', is common enough, ✓ *trac*, *trag*, though one does not see why the initial consonant is *d*, instead of *t* ; but the forms of the verb are common enough, *du'd'futharair*, 'he wished it' ; *du'fu'tharctar*, 'they wished' ; *huare du'n'fu'tharset*, 'because they wished', (ML 52, l. 9 ; 49 a 17, 54 a 28). The Θ form is *perf.* 3 sg., and the T form is (*fut.*) *subj.* 3 sg., 'who may wish it evil to me', *qui mihi male uoluerit*.

mi-duthracht, ill-will, act of malevolence ; *pl. dat.*, 105, 13 (*do'n'esmartt*) *do mi-duthrachtaib demna*.

míl, beast, animal ; *míl mór*, 'the whale' ; *gen.*, 29, 37 a *brú míl moir*.

milid, soldier ; 131, 43 *epscoep Sanctan . . . milid aingel*, cf. the entry FM. ann. 733, *epscoep Cl. . . milid diongmala do Xt*.

Milcon, 93, 7, *gen.* of n. pr., *Miliuc*, but T has separately *míl* (which it *gl. milid*), and *con* the conjunction to word follg., whereas F cate-

gorically says of its text *Milcon*, "genetius est hic", and explains *Michul* son of O'Buain, King of North Dal-araide. I have seen no other mention of *Michul macc Ui Buain*. If *Milcon* be read, it seems *gen.* of *mil-cu*, 'greyhound', but it is to be noted that the Book of Armagh gives *Miliucc* as the name of the person.

millim, I damage ; *pret. dep.* 3 *sg.*, 120, 92 in *cu*, nocon *millestar*.

minna, *pl.* of *minn*, *gl.* 'arms', 122, 130.

mír, bit, piece, morsel (of flesh); 120, 94.

mo, *poss. adj.*, my ; 112, 7. 126, 196. 130, 18. 131, 36, 38, 44 ; *m'* anim, 126, 192.

mó, greater, *compar.* to *mór* ; only in Broccan, 114, 35 (*mó turim*) ; otherwise only in the stereotyped phrase *ba mó (amru) arailiu*, 119, 79. 120, 93. 124, 149, 160.

Mocaba, Macchabee ; 26, 14.

mod, manner, mode ; in *phr.* *nach mod*, 'in whatever manner', 114, 34.

Moisi, Moses ; 26, 11.

molad, act of praising ; 100, 26. 127, 201 ; *pl. acc.*, 131, 33 *luathfe moltlu* maicc Maire.

monar, only in the cheville, *m. ngle*, 'bright deed', 29, 37.

mór, great ; 101, 44 *cell mó* ; (as *sbstr. ntr.*, 103, 67 *m. do maith, multum boni* ; 112, 5 *mor n-ecnaig*) ; *gen.*, 29, 37 *brú míl moir* ; 122, 126 *mathair rig máir* ; *voc.*, 98, 9 *Dé mair*.

mór-chute, vast pit (of hell), 101, 38.

mór-ferta, great miracles, 101, 33.

mór-gein, great offspring, 105, 10.

mór-macc, great son, 130, 12.

mór-ri, great king, 130, 13.

mór-saeth, great labour, 101, 35 [FM. 734].

mortlaid, 'mortality', plague ; 130, 24, *gl. common* disease, or *sudden*, or *unknown* ; the *ety. gl. p.* 186, (d) says it is a hybrid word, compounded of Latin *mors* and Gaelic *luath*, 'swift' (!) ; cf. FM. *ann.* 548. 666.

mos, soon, early, 'mox' ; 102, 50 *mos-rega*, *gl. im-mucha*, 'in early time, shortly' ; but the reading in F at 54, viz. *mo'sn'icfed*, as also the T *mo'n'icfed*, might suggest that *mo-* is the word, and that 's' is the infix pronoun.

mucc, pig ; 121, 117 ; *pl. acc.*, 121, 16 *mucca*.

Mug-art, 121, 17 seems to be *gl. mucc ard* or *mucc meth*, which is only repetition of the text ; 'big pig' (?).

muine, bush, brake ; 102, 48 (of a burning bush).

muir, sea ; 123, 143 ; *gen.*, *mara* 99, 11. 134, 28 ; *pl. dat.*, *domnu murib* 114, 35.

multu, *pl. acc.* of *molt*, wether, sheep, 118, 71.

murib, see *muir*.

'n', infix pron., 'us' ; 26, 1 *do'n'fe* (29, 38. 110, 3) ; 1 *ro'n'feladar* ; 6 *ro'n'socrat*, 10. 27, 24. 26, 8 *nacha'n'tairle* ; 13 *ro'n'snada* ; 14 *ro'n'anset* ; 27, 17 *do'n'ringrat* ; 18 *do'n'forslaice* ; 28, 30 *ro'n'n'ain* ; 29, 35 *ro'n'tolomar* ; 30, 53 *nacha'n'bera* ; 54¹ *ro'n'broena*, 'soera, 'sena ; 105, 12 *do'n'nesmart* ; 110, 5 *ro'n'soera* ; 111, 23, 24 *ro'n'broena*, 'soera ; 126, 181 *do'n'fair* ; 183 *ro'n'snadat* ; 130, 9 *do'n'foscai* ; 139, 11, 12 *ro'n'soera*, 'noéba. Its use is not very clear in the follg. :—26, 11 *ro'n'*

snaid ; 28, 27 ruri ro'n'snada 102, 51 do'r'roega ; 113, 20 ro'n'snade (?) ; 102, 54 mo'n'icfed [mosn' F, perhaps do'sn'icfed].

n, the so-called 'transported *n*', really a nasal belonging to the final syllable preceding :—

after *a*, 'their', 26, 10 ;

after *ar*, our, 27, 20. 30, 45. 159, 6 ;

after *acc. sg.* (or *ntr. subst.*), 26, 10². 30, 45. 101, 38. 103, 65, 67. 122, 121, 127. 126, 186. 129, 1². 135, 48², 52 ; 29, 37. 105, 3. 112, 5. 123, 138 ; (*dat.!*) 133, 9 ; after *cech*, 29, 34. 100, 30. 131, 27, 29. 134, 44.

after *dochum*, 99, 13. 103, 66.

after prepp. *i*, *co*, *ria* : *hi* (*n*), 27, 20. 28, 28. 29, 36, 43. 98, 10. 99, 11. 100, 28. 101, 43. 102, 57. 103, 68. 105, 12. 112, 2, 6. 115, 39. 120, 104. 121, 120. 126, 180. 133, 13. 134, 15, 18, 19, 45, 46. 135, 65 ; and involving *relat.* (= *in quo*) 102, 48. 103, 68 : [assimilated to *l*, *m*, *r*, (*mb*)] ; —after *co* (*n*), 27, 16. 30, 46, 49, 51. 110, 11, 14. 131, 30. 133, 7, 8. 159, 10 ; *nicon*, 100, 27. 125, 172 ; *co* (*conj.*) 113, 27. 121, 120. 124, 156 ; —after *ria*, 126, 185.

after *gen. pl.*, of *art.*, 30, 53. 117, 64. 120, 100 ; of *sí*, 97, 2 ; —

as *relat.*, a *n*, 'id quod', 115, 45. 119, 74, 83. 123, 133. 125, 161 ;

governed by prep., *di-a n*-, 102, 45 ; *ar a n*-, 99, 17 ; —*co n*-, see above.

na, pl. def. art., 26, 13. 100, 25. 135, 47.

na, τῆς, 28, 27. 29, 40 ; τῶν 30, 53. 102, 60.

ná, nor ; 100, 29. 130, 23, 24.

na, depend. neg., 102, 55. (*cum rel.*) 123, 137.

nach, whatever ; 114, 34 nach mod ; any person whatever, 115, 48 cluas nach bí.

nach, depend. neg. (*cum cop.*) 130, 10 do' nach airchend bas.

nacha, in order that not ; 26, 8 nacha'n'tairle adamna ; 30, 53 nacha'n'bera.

nad, negat. rel., 28, 32 nat leic, '(he) who did not leave, &c.' ; 123, 141 in set, *nad chlethi*, 'which was not to be hidden' ; 124, 153 in set, *nath* [nad F] combaig, 'which he did not break' ; —depend. causal *conj. neg.*, 131, 39 ar nad ris iffernn, 'in order that I may not reach hell' ; —but as *nad* is folld. by a *verb*, the construction in 130, 22, o Crist nad cetla celar, is inexplicable, unless *nad* is to be taken as the negative (*relat.*) of the copula.

naithir, serpent ; 112, 11.

nat, *nath*, see *nath*.

nath, verse ; poetry (?) ; 126, 187 taithmet Fiadat ferr cech *nath*, gl. *filidecht* and *dana* ; it is the technical designation of a certain kind of metre or poem composed by the higher classes of poets, the *anrud* and the *ollam*, whose works are here depreciated in comparison with inferior poetry that celebrates God's praise.

nech, any one, quivis ; 121, 106.

neim, poison ; *acc. dat.*, 113, 14. 119, 78. 135, 57 ; *pl.*, 26, 13 sech na nemi ; it is not plain why *Job* should be implored to protect against *poisons*, but see the curious charm against *poison*, SM. I. 2, 19 iubu, &c.

nem, heaven ; *dat.*, *nim* 100, 28 for *nim*, 'in heaven', actually written for *nem* 131, 45, because the poet wanted to rhyme with *gel* (!) ; *gen.*, *nime*, 26, 4. 28, 31. 29, 42. 102, 50. 105, 8. 126, 184. 130, 11. 132, 47. 134, 22 ; and in the curious form 112, 8 *nime flatha* (!) ; *pl. dat.*, 131, 37 oc digde Dé de *nimib*.

Nemthur, n. pr., birth-place of St. Patrick ; 97, 1.

nerf, strength ; 120, 90. 123, 136. 130, 11. 135, 49 ; *pl.*, 135, 48 na huile *nerf*-so [*neurta*-sa θ].

dat. niurt, 133, 2 (?), 7, 8, 9 [folld. by the transported *n-* as if *acc.* (')], 10, 12. 134, 22, 32. 135, 70.

ní, simple direct negative, always (save in the one single instance of *neg. cop.*, where it is folld. by *mor n-*, 112, 5) immediately folld. by the verb negated : [aspirates *ch* twice, 100, 21, and 115, 43, but *c* occurs five times 101, 42. 112, 5. 113, 16. 115, 43. 120, 93 ; but has no effect on other follg. letter] ; 98, 8. 100, 21, 26, 32. 101, 42. 112, 1. 113, 16. 115, 43², 117, 58. 119, 81², 87. 120, 95. 122, 132. 123, 134, 136. 124, 159. 125, 162, 175. 126, 188, 195 ; often *ní bu* (pu) X, 112, 10, 11. 113, 13. 115, 41, 42. 116, 56. 121, 111. 125, 170 ; but also written *nirbu* with perfective *r*, 102, 54. 112, 9. 113, 15, 17, 21. 117, 62. [In no other case does *ní* ever appear in connexion with the perfective *ro*, which is quite sufficient to dispose of St.'s *emendation* of 112, 10 *ntruchair* for the text *ní bu cair* T, *ní pu char* F ; whatever the original may have been, '*ní ru*'chair' is quite impossible here]. It is twice followed by the infix pron. *'s*, 116, 51 *ní's'gaib*, 52 *ní's'digaib*, with very little import. In three cases, the extended form *ní con-* is found, 100, 27 *ní co ngebed* ; 125, 172 *ní co n-airnecht* ; 176 *ní con tesbad*.

nia, champion ; *gen.*, 123, 142 ind *niad* (dissyll.).

nicon, cpd. form of negat., see *ní*.

no, or ; 26, 3².

no', prefix of incomplete action, 100, 25 *no's'canad* ; 127, 210 *no'* [no's' F] *'chosnagur*, in the later appendix to the poem.

Noe, n. pr., Noah ; 26, 7. 27, 22.

nóeb, saint, holy ; 27, 19. 30, 54. 99, 17. 130, 11. 159, 1, 3, 5 ; *gen.*, 126, 180 in spirta *nóeb* (!) ; the line is otherwise wrong, as having a syllable too many, but even the rhyme *fóir* demands *nóib* ; *pl. gen.*, 102, 60 na *nóeb* ; *dat.*, 30, 47, 51 *con-nóebaib* ;—*fem. sg. nom.*, 115, 44 ind *nóeb*, 124, 150 ; 112, 4 ind *nóib* (!) ; *fem. sg. acc.*, 110, 16 la'm *nóeb* (!).

nóeb-duil, holy creature, 119, 82.

nóeb-itge, holy prayer, 126, 183.

nóeb-Patraic, 105, 1.

nóeb-togairm, holy invocation, 129, 5.

nóem-ingen, *ṛṛṛṛ* holy virgins, 134, 19.

nóebaim, I sanctify ; *subj. pres.* 3 *sg.*, 131, 45 *ro'nóeba* m'anmain ; 159, 11 *ro'n'nóeba*.

nónbur, nine persons ; 122, 129.

nos, L. 28, 26.

nostris, L. 27, 21.

nostro, L. 29, 35.

nua, new ; 100, 19 ; 124, 147 in garmain *nue* (F *nur*).

Nuin, Joshua, son of *Nun* ; 102, 57.

o, prep., from.

99, 18 (convert) ; 130, 22 (come) ;—with *pron. clement*, *fem. sg.*, *uade*, 118, 71 (took away) ; 1 *pl.*, 27, 20 *rop saiget huan*, 'an arrow (sent) from us, (shot) by us.' 3 *pl.*, 103, 62 *cach uadib*, 'each of them.'

(h)oa, grandson, 97, 4 Patrick's father was priest MacCalpurn, grandson of deacon Odissi.

oc, prep. = *ic*, 'apud'; 131, 37 *oc digde Dé*; with *pron. element*; 124, 148 *ic fune ind loig*; *occa*, 'with him,' 29, 36. 102, 55 (*occaí*); *ocunn*, 'with us', 159, 2.

ocus, and; written in full, 26, 9. 127, 207; in contraction *ocus* 135, 49. 159, 2; or simply with the contraction 7, 134, 46, 47.

ocus, nearness, proximity; 134, 45 *i n-ocus*, 'a'near.'

Odissi, n. pr. of the deacon, Pk.'s great-grandfather.

óege, guest; *pl. gen.*, 116, 51 *do rath a hóged*; *acc.*, 113, 17 (fierce) *fri óigthiu*.

óen, one; only, sole; 113, 27 *ba hoen im Xt*, gl. *ba im X a oenur*, with *hoen* used advb., 'solely'; 119, 86 *ba hóen a amra*, where *oen* ought to mean *unique*, but the gl. makes it 'one of the miracles'; 124, 59. 135, 66.

óen-fer, 'one man', 114, 36 seemingly of the Trinity in *Unity*.

óen-geinne, only-begotten Son, 132, 51.

óen-máthair; 'one mother', 122, 126, in the quite unintelligible passage, *ba óen-m. maicc ríg máir*, but Brigid could not even by poetic licence be called the *one mother* of Christ, so the gl. says that she was 'one *de matribus Christi*', which corresponds neither with sense nor with grammar, for *oen-máthair* could not mean 'one of the mothers.'

óendatu, oneness; unity; *gen.*, *óendatad* 133, 4.

oessam, see *foessam*.

óg, whole, of the loom that was restored to its pristine state, after having been burnt, 124, 151.

óg, virgin; 110, 13 *ind [f]ír-óg*, of St. Brigit.

oiblech, sparkling, flashing; 110, 2 *breo orda oiblech*.

óigthiu, see *óege*.

óiler, 29, 34, see *faidim*.

ól, drink; jug (?); 125, 169 *an ol meda*, which the gl. F renders *in dabach*, 'the vat', the *an* seemingly as the *art. [ntr.]*, but cf. MR. 258, 17.

omna, oak-tree; 123, 137 [*fem.*, gl. *co tuarcaib si hí*], cf. FM. *ann.* 876 (p. 524, 16).

omnes, L. 28, 26.

omni, L. 27, 24.

opere, L. 29, 35.

opunn, sudden; 159, 4 *co ho.*, suddenly.

orda, golden; 110, 2 *breo orda*.

ordan, dignity; 30, 50 *bendacht* for *o. Brigitte*; 102, 49 *orddan do Mache*; *dat.*, 110, 14 *co n-orddain adbail*.

ori, L. 28, 32.

oroit, prayer; 132, 46 *ro'm'bith oroit let, a Maire*.

os, see *uas*.

os, gl. 'wild pig', in *mucc allaid*, 121, 114: *an os* or *a n-os* (?).

Otíde, n. pr., P.'s grandfather, 97, 4, gl. *Potíde*.

paradisi, L. 29, 36.

Patraic (Patricius), St. Patrick; 30, 47. 97, 1 (cc). 99, 15. 100, 21 (cc), 23. 101, 35. 102, 45 (cc), 54. 103, 61, 63, 65², 67. 111, 18.

peccad, sin; *pl. dat.*, 159, 9 *ar pheccdaib*.

per, L. 28, 25.

Petrum, L. 29, 33.

pian, pain, suffering; *acc.*, 126, 191 *etrom ocus pein*, 'between me and pain'; *pl.* 126, 184 *sech piana*.

Plea, (?) 113, 26, *gl.* as 'the name of a city', in Italia or in the Ictian Sea with a long story appended, in *F^{mg}*. Nothing is known about it; Colgan renders 'concentus *Placentinus*.'

popul, people; 28, 28.

praicept, precept, teaching; *pl. dat.*, 134, 17 *hi praiceptaib apstal*.

prainn, 'prandium', dinner; the amount of food consumed at a meal; 123, 135.

precamur, L. 28, 26.

pridchaim, I preach; *imperf.* 3 *sg.*, 100, 26 *pritchad*; 101, 33 *pridchad soscela*; *pret.* 3 *sg.*, 100, 28 *pridchaiss*; 101, 35, 40 *pridchais do* (Scotaib).

prim-abstal, chief apostle of Ireland (St. Pl.); 105, 2, 11, 16.

primda, chief, pre-eminent; 111, 18 *Patraic p.*

profetam, 28, 32.

pu, only in 113, 13, *F hu*, q.v.

qui, L. 28, 25.

'rabat, 127, 208 *for don'rabat* immalle, 'may (the blessing of Brigid, and he blessing of God) be both upon us'; see under *fordon*.

raith, see *rath*.

'ralastar, occurs twice; 102, 47 *ba he arid'ralastar*, *gl. arrále* and 124, 150 *ba mo amra arailiu arid'ralastar ind nóeb*. It is not easy to say what is the root, but there seems no good reason for insisting on the existence of two different words having exactly the same form. Now the *gl. arrále* has a parallel in *Ml.* 23 c 16 *du's'rale*, 'he places them,' [and cf. 90 c 17 *nacha'm'ralac*, 'lest he fling me (into despair)'], so that possibly this *gl. arrále* means [pro-jecit], 'he dispatched (him on an errand).' But the *gl.* on the second passage can only mean, 'she effected, wrought (the miracle)'; and one does not see how this meaning can be extracted from *pro-je-it*. But if Broccan could construct such a form as *for-don' itge Brigte 'bel* 126, 177, on the basis of Colman's *fordon'te*, it is not altogether impossible that he may have adopted Fiacc's *arid'ralastar* without being too exigent as to the precise meaning. But no other instance of the word has come under my notice.

ránicc, see *riccím*.

rath, wheel, 'rota'; *du. gen.*, 125, 168 *hi carput da rath*.

rath, grace, favour; *dat.*, 111, 23 *di-a rath ro'n'broena*; and perhaps in phr. *do raith* (cum gen.), 'for the benefit of, on behalf of, to favour,' 122, 122 *do ráith a aithig*, 125, 173.

rath, stock, food; *dat.*, 116, 51 *ni's'gaib do rath a hóeged*, *gl. do biathad bocht*, but it is curious that the same poem should contain also the two instances quoted in preceding, '*do raith a hathig*' 125, 173, and 122, 122 (badly written, *a aithig*).

'ratha, 120, 50 *ro'ratha duit du gude*, *gl. F do'ratta*, 'may thy prayer be granted thee,' or 'thy prayers have been granted thee.' But *'ratha* does not stand for *do'rata*, 'were given'; and, on the other hand, I cannot harmonize the vowel *ra-tha*, with *renim*. It is noteworthy that *exactly* the same form occurs in *SM II.* 338, 19 *is aithgin muna marathar feib ro'ratha cen fuilliud leo*, where the *gl.* gives *ro'heirned*

isin *rath*, 'just as they had been given in the stock'; but unfortunately the word never occurs again in the whole of the Brehon Laws. The meaning can hardly be other than 'thy prayers have been granted thee', as our idiom puts it, but *renim guide*, should mean, 'I give [sell] prayers'. It seems tolerably certain that the expression *feib ro'ratha* must have been a familiar phrase in the constantly recurring exigencies of stock-giving and -rendering, and it is quite possible that we have here a reminiscence of the legal expression.

re n-, prep., before, of place or time; 30, 45 *ria* sluag ndemna; 126, 180, 185 *ria* ndul;—with *pronom. element*, 1 *sg.*, *rium* 135, 59 [Θ *remam*]; 1 *pl.*, *remunn* 29, 34; 110, 7 *reunn* (F *remond* &c.); 3 *sg. fem.*, *rempe* 125, 166 *am-macc rempe* ni's'derbrad, where *rempe* is gl. *icc a himthús*, cf. 134, 33.

recam, see *riccim*.

recht, right, law; *pl.*, 135, 50. 51 *fri dub-rechta* gentliuchta, *fri saib-rechtu* heretecda.

réde, level plain; *gen.*, 118, 66 *for medon r.*

rega, 'will go'; 2 *sg.*, 102, 50 *mos-rega* (dochum nime), gl. *im-mucha rega*, *mor ibis*; 3 *pl.*, 102, 52 *regat* fir Herenn do bráth.

regem, L. 27, 21.

regno, L. 29, 36.

regum, L. 27, 21.

réid, smooth; 29, 34 *rop reid remunn*

reidim, I drive (a chariot); *imperf.* 3 *sg.*, 126, 193 in *chaillech reided* Currech, (but F *inreded*), gl. *ro'riadaig* .i. *ro'imthig*, who traversed, drove all round.

reimcise, act of foreseeing; *dat.*, 134, 35 *rosc Dé do'm reimcise* (f), Θ has *imcaisin*; *remcaisiu* (*gen.*, -caisen, *dat.*, -caisin) is common enough, cf. ML 19c 17. 40b 15. 50c 22. d 1, but this form *-cise* as *dat.* is on a par with much in the same text.

rem-, in *rempe*, *remunn*, see *re n-*.

remthechtas, act of preceding; 134, 39 *intech Dé do'm r.*, let it be the way that runs in front of me.

renim, I sell; *redup. perf.* 3 *sg.*, 112, 12 *ní rir* macc De ar díbad; see also *ratha*, and cf. *asrir*.

reraig (?) 30, 44 *reraig* faithi cen dibad, gl. *ro'rig*, 'great kings' (?), or *rérig*, perhaps intended for '(long) time-kings', to correspond with the further gl., 'long age was their age', and also gl. *ro'reig* in F [cf. FM *ann.* 868 *retlu ruireach redrige*]; the gl. refer to the *ante-diluvians*, so that they understood the word to mean the personages of Genesis, cap. v.

reraig, he drove; 120, 101 *reraig* a carpat, (Natfraich the driver of her chariot) drove her chariot, gl. *ro'raith* [*perf.* of *raith*-causal of *reth*-to run, cf. *√ faid*-from *√ fed*]-and *ro'leic* a rith dó, 'allowed its course to it'; 121, 112 macc Dé *ro'reraig* in rig-láim, 'Christ guided the royal-hand,' is no doubt the same word, though the gl. gives *ro'foirestar*, 'he helped.' But the metric does not allow the prefix *ro'*, which indeed seems quite superfluous, though it occurs so in LL quoted below: F omits the article *in* and reads *fororaid*, q.v. It is used in the sense of he ruled, guided as King, cf. LL 50 a 5 Cathair Már, *reraig Herind*; 146 a 33 (Art mac Cuind)

anaís i Terrraig iar-sin
tricha mbliadan co nír-gair

reraig herind eraim nglain
ro'das'gab o muir co muir.

ibid., 23 a 19 *ro'reraigsetar* inn Asia Móir, they ruled great(er) Asia.

reratar, they ran; 121, 110 in tan do'reratar fo fan [F do'rethetar gl. *ro'reithsetar*], where *reratar* can hardly be anything but *rer(e)thetar*, redup. perf. of *rethim*, I run towards.

ri, king; *nom.*, 29, 38, 115, 45, 117, 63, 130, 13, 132, 47; *oblique case*, *rig*: *gen.*, 29, 41, 30, 53, 118, 70, 122, 126; *dat.*, 100, 30; *acc.*, 26, 10 (*rig n-*), 129, 1, 131, 40.

riccim [ro'icim], I attain to, go up to, towards; *subj. pres.* 1 *pl.*, 126, 186 *recam* in n-eclais for rith, 'let us reach the church on (at) a run'; *perf.* 3 *sg.*, 125, 174 in tan ro'ranice a leass, 'when he needed it'; *s-aor. subj.* 1 *sg.*, 131, 39 ar nad *rls* iffernn; 1 *pl.*, 29, 41 *risam* sith ind rig; but the cpd. *co'rissam*, 'may we attain', is intrans. folld. by *hi flaith nime*, ibid.; 3 *pl.*, 130, 19 abstail immum *co'risat*. In the orthotonic form 3 *sg.*, 29, 42 sech ro'sed, ro'issam, where the prefix and the root are separate syllables.

riched, Kingdom of Heaven; 127, 209.

rigan, queen; 111, 20 ind *rigan* rigda.

rigda, royal; 111, 20 ind *rigan* r.

rige, Kingship, Kingdom; 100, 28 for nim consena a *rige*; 101, 43 i n-Ard-macha fil *rige*.

rig-lám, royal hand; 121, 112 ro'reraig in rig-laim, which cannot be an inverted genitive because of *in*, [laim ind rig, hand of the King]. But the verse is wrong in any case: either F *fororaid rig-laim* or *reraig* [without the prefix] in *rig-laim* will correct the metre.

ringrat, *subj. pl.* 3 *pl.*, 27, 17, do'n'ringrat (F do'ringrat), where do'ringrat is the orthotonic form, corresponding to an enclitic *tingr-*; the gl. gives ro'n'tógrat [and ro'n'anmiget (?)] di ar n-anacul, 'may they summon us to save us, [may they name us (?)] cf. *togairm*, 'invocation.' Unfortunately the exact meaning of do'(ro')in'gar- is not known; but it seems clear that it cannot be simply = 'to summon,' for all the verbs used have a reference to *deliverance* from dangers. Nor is the expression 'may they summon us to our deliverance' in keeping with the simple directness of the poem, and, but for the agreement of the two texts, I should have felt inclined to suggest *doringbat* 'may they ward off' (danger, etc., involved in *cach ing*, 18, as in Sanctan's hymn 130, 17, cech saeth *doringba*).

rir, see *renim*.

ris, *rissam*, see *riccim*.

rith, act of running, race, course; 126, 186 for *rith*, (going) 'at a run'; *gen.*, 98, 9 amru retha, 'a miracle of a course,' 'a wondrous career.'

ro, short form of *subj. (opt.) of copula*, see *rop*; 127, 203 where F reads *rop*, but the *gen. follg.* is not explicable.

robhem (-bet,) *subj. [optat.] pres. of verb of existence*, see *ro-boi*; 29, 24 *robhem*, 'may we dwell &c.'; 111, 21 *robhet*, 'may they continue to be', 126, 179, 126, 191.

ro'bo, *pret. of copula*; 99, 15 ro'bo chobair do'nd Erinnt tichtu P.; 124, 154 ro'bo amru; whereas ro'boi is the form of the verb of existence.

rodha, may she destroy; 110, 9 do'ro'dha innunn (cisu) ar colla, gl. ro'dibda. The verbal form *dibdaim dibaim*, seems often to run into the forms of *digbaim* in the glossators: thus we find forms *didba*, *diba*; *dibus*,

didbus; *dibdaither*, *dibaither*, *dibter*; *ro'dibad*, *'dibdad*, *'dibbad*; the *dibad* forms have branched out into many varieties of spelling *diobaig*, *diogbad*, *diobaith*, and *dibath*, &c.; but the real root can hardly be other than *ben*, *do'di-bnim*, *do'rò'dba*, as Zimmer has analysed it; exactly the same spelling is found FM ann. 860 *do rodbad* aird-ri Ereann; 940.

'roega, from the redup. perf. *roigu* = *ro'gegu*, from $\sqrt{\text{gus}}$, 'choose', gl. F *do'raigais*, 'whom thou hast chosen', 102, 51 ymmon *do'rroega*.

'roena, subj. 3 sg., of *roenaim*, I break (battle); 110, 7 *ro'roena* re[m]unn *catha* cach thedma; a very common construction, cf. FM. *sub ann.* 976 *cath raoinéad ria mBrian for Gallaib*, 'a battle was gained by Brian over the foreigners, &c.' Here it seems to mean, 'may Brigid gain for us battles over every disease'.

rogamus, L. 27, 21.

'roigse, 28, 31 *ardon'roigse* [F *ardond'rosget* (!)] *di-ar trógi*, gl. *ar'ro'air-chise*, 'may he be merciful to us', which is no doubt the meaning, but the form is not thereby explained, for the root of the gloss is *airchess*, and *ro'igse* involves *ro'gegese*; cf. Wb 16,c *con roigset* Dia n-airiub-si, 'that they may beseech God for you'; F seems to suggest, 'that they may beseech God for us'.

roit, gen. of *rout*, a shot, cast, fling; 123, 143 *focress im-muir fut roit*, gl. *fut erchora*; cf. FM 590 *nibat foicsi do rout*, where also the word is dissyllabic.

rolaic, occurs twice: 101, 38 *fo'srolaic* isin mor-chute, 'he flung them down into hell'; 103, 62 son in *chetail fo'srolaich* [*'rolaic* F], 'the sound of the music prostrated them.' But the gl. are difficult: F^{ms} gives *fo'sroches* (?), and *fo'ro'chlastar* i.e. *ro's'fuc lais*, 'he shut them up, carried them off with him', where the root seems to be taken as *fo'ro'laich* = *fo'ro'chel*. In the second instance, the gl. is *ro'failgestar*, where probably the gl. had the same idea of 'covering' in view, connecting it with *lige*, 'lying down'. But even so, one does not see how 'the sound of the music of the angels' could have a similar effect as the action of the devil had had, unless the meaning be taken to be 'flung down' (into ecstasy of sleep, or into hell, respectively); cf. *lar-laic*, he flung; *do forlaicthe*, was flung, &c.

ron-chend, seal-skin; *gen.*, 125, 168 i criol *ron-cind*, which T gl. 'in a creel of skin of seal there was the garment'. But the gl. F^{ms} has 'so that he asked of Ronchend, a sub-deacon . . . , and a garment was found in a creel that Ron-chend had with him, in the chariot . . . like to the skin of a seal's head was that garment'.

rop, cop. subj. 3 sg., may it be; immediately folld. by the predicative word; 27, 15², 16, 20², 29, 34, 41. 126, 194, 198. 131, 38. 132, 47; occasionally written only *ro* 29, 39², 41. 127, 203 (F *rop*).

rorda, see *imradim*.

rosc, eye; 134, 35; *dat.*, *rusc*, 135, 67.

ruadi, redness (of fire); 28, 29.

'rualaid (?) 120, 98 ba maith *conid'rualaid dó*, gl. *co ro'ernestar*, 'dedit'; but probably Colgan's *et bene ei successit* is as near the original as we can get; for *con'ruala* means 'went, befel, happened', cf. FM ann. 866 *do'n deabaid conruala*, 'in the battle which took place'.

rubrum, L. 26, 11.

ruire, 'great king', as the gl. gives, 26, 4. 28, 27, 29 (*ruri*); *gen.*, 112, 7 *mathair mo rurech*, (*ro'rig gl.*)

ruirmiu [Z] form, probably to [A] *do'rim-*, 'I recount,' 119, 81, but the T gl. seems to look on it as a *perf.*, ni *ro'airmius*. The form *rùirmiu* would however be a curious enclitic, in spite of F gl., 'I cannot effect its *turem* nor its *arim*, its enumeration', but there is very little difference made between the *do'rimum* and the *ad'rimim* in actual use. In its two instances of occurrence here, we have 119, 81 *ni rùirmiu*, ni *àirmiu*, but 123, 134 ni fail *do'rù'rme*, gl. *doné a thurem*, as *pres. subj.* 3 *sg.*, where there is no sense of past time involved. The repetition was evidently a common usage, cf. FM 919, ni *ruirmiu*, ni *airema*; LL 54 a 39, 47, 50 *ra'rimít* oculus *ra'hármit*, &c.

ruri, see *ruire*.

rurme, see *ruirmiu*.

rusc, see *rosc*.

s, infix pron. of 3 pers. sg. and pl., after *ní*, *no*, *do*, *fo* and *ro* :—

97, 5 *maisse dóine*, ní'stoimled; 100, 25 *na tri coicait no'scanad*; 100, 29 ní'sgaibed *tart na lia*; 101, 34 *mairb, do'sfiuscad*; 101, 36 in *cach, do'sfuc*; 101, 38 *meicc E.*, fo'srolaic, 103, 62 fo'srolaich; 116, 51 ní'sgaib; 116, 52 ní'sdígáib, 118, 72 a *tret, ní'sdígáib al-lín*; 125, 166 ní'sderbrad.

sab, mighty, powerful, (gl. *sonairt*), 100, 23 *ba sab indarba clóeni*.

saecula, L. 28, 25.

sáib, false.

saib-fáthe, false prophets, 135, 50.

sáib-rechtu, false laws, 135, 52.

saiget, arrow; 27, 20.

saill, piece of bacon; *gen.*, 116, 53 *lucht saille*.

saith, see *seth*.

saland, salt; 119, 80.

Salem, rex Salem, 27, 23.

salm, psalm; 100, 30 *cet* — .

samaigim, I place; *pret.* 3 *sg.*, 102, 55 *samaiges crich fri aidchi*.

samud, congregation; 113, 25 *s. St. Brigte*, cf. FM *sub ann.* 835 *samad* Padraicc archena; 869, &c.

sanct-, as prefix = St. -(Brigid); 113, 25. 114, 30. 115, 41. 126, 189 [all in Broccan].

sanct, used as subst., *pl. dat.*, 126, 190 *co sanctaib Cille-dara*. A very noticeable use of the word: Cormac has the item *sanct*, specially applied to St. Brigid, but it is certainly not of common occurrence as a noun *subst.*

s(an)c(t)a, 131, 42 is commonly read as a Latin expansion for the *ſā* of MS. : F has *sruthib*, which makes the right measure of syllables (8), but unless we read *sanct a sruthib* 'saint out of sages', I do not see what is to be done with *sancta*. To say that *sruith* is *fem.*, and therefore *sanctu* an adj. fem. in agreement, is to give an explanation which demands proof of possibility.

Sanctan, n. pr. Bishop S., 131, 42.

santach, covetous, greedy (of wealth); 113, 13 *s. for seotu*.

'asad (?) 114, 34 *nach mod ro'sasad mo beoil* (F *'asat*); the gl. *ro'seset*, ('sesset F), 'they might reach', seems to suggest a connexion with *ro'soich*, 'whatever way my lips may reach'; cf. the form *sasar*, which

is found several times in the SM., I. 264, 6; II. 140, 18 *sasa(r)*; IV. 376, y; V. 458, 9, usually with the same gl. (*segar* and *innsaighther*, as found in O'Dav., p. 117, suggesting *sag-*, 'to sue', as the root. "I beseech God against every battle, *whatever way* my lips may (reach? suffice?)").

sathech, satiated, satisfied (with food); 116, 55.

scaraim, I separate; *pret.* 3 sg., 118, 67 *scarais* a forbrat, gl. *scailes*, 'she (put off and) spread out her garment (on a sunbeam)', which is plainly the meaning, but *scarais* does not convey it. It occurs in the same hymn 121, 109 *scarais* a hech cenn a bréit, 'her horse disconnected his head from the yoke', though here too the construction is abnormal, for 'to sever from' is *scar fri*,—(*scar* as I have never seen); besides *cenn* has no pron. and *scar* no article, and *ech* is singular though the verb in the next line is plural; and in fact the gl. suggests something different with its *fo breit*, bis *fo bragait* ind eich, quasi the *fo-breit*, which is *under* [= *around*] the neck of the horse. Perhaps the horse tore or broke some portion of the trapping called *cenn fo breit* or something of the kind. The word occurs correctly used, *pass. pret.* 103, 63 *ro'scarad* (anim Patraicc *fri-a* chorp).

scél, story; *gen.*, 114, 36 amru *sceoil*; *pl. dat.*, 97, 1 atfet hi *sceilaib*.

sciath, shield; 27, 20. 126, 194. 134, 40.

Scotaib, to Irish folk, 101, 35.

scol, school (monastery); *gen.*, 29, 40 hi timchuaire na *scole-se*.

screpul, scruple (-weight); 124, 159 cid óen *s*.

-se, affix, denoting (with preced. art. def.) the proximate demonstrat., 29, 39 in guidi-se, 40 na *scole-se*; 30, 48 in cathraig-se.

sé, six; 97, 2, 5.

sech, prep. (*cum acc.*), past, beyond.

26, 13 (ro'n'snada) *sech* na nemi; 100, 24 *sech* treba doine; 110, 6 *s*. drungu demna; 126, 184 (ro'n'snadat) *sech* piana; 131, 26 *sech* macc Dé, seems to mean *in spite of*, perhaps, 'outside the influence of', but it is impossible to determine the meaning precisely because of the vagueness of other words of these two lines.

sech, seems to mean 'whoever' in 29, 42 *sech* ro-fsed, but the exact meaning is uncertain; 'whoever might attain, may we attain', i.e., 'whether anybody' or 'beyond what anybody else' attain.

sech, conj., for, since; 115, 43 *sech* ni chiuir, 'for she did not buy, &c.'; 125, 175 *sech* ni furecht forraid ann;—besides that, though; 116, 55 *sech* ba sathech X de, ni bu bronach A.

sechib, whatever (it be), cpd. of *sech*, and the subj. pres. of copula; 26, 6 *sechip* leth, '(in) whatever direction', wherever.

secht, seven; 26, 14. 118, 71.

'sefuinn, only in *red. perf.* 3 sg., 121, 114 do'sephain an os; and 3 *pl.* 122, 124 ce do'sefnatar in tsluaig, 'though the multitudes chased it', gl. ro'toipniset and ro'taifnitar. A good example of the transformation of forms [A] do'sefnatar, [Z] tóifnatar, where ro'toifnatar may be contrasted with the T toip(h)ni-set, which has added the *s*-aorist to [the redup. perf. base of] *svenn*, i.e., *se-svenn*, where (s)h + v = f, written here 'sephain and 'sefnatar, cf. Ml. 36d17 'sepfuinn. But obviously, the writer of this verse understood nothing of the real relations of the two forms, for he gives 121, 119 táfnetar coin alta di, with the enclitic form;

i.e. he was on the stage of the language parallel with the glossator of F at 122, 124.

seirc, see *serv*.

se'mine, L. 27, 23.

sén, blessing ; sign (?) ; 26, 1. 29, 38 *sén Dé* ; 103, 68 ba *sén gaire i ngenair* (?) .

sená, denial ; 127, 203 cen *sená*.

sénad, act of blessing ; 30, 45.

sénaim, I bless ; *subj. pres.* 3 sg., 30, 54 Xt ro'n'sena ; *pret.* 3 sg., *senais*, 119, 77, 120, 99, 121, 115, 122, 127, 129, 125, 163, but *depon.*, *senastar* 120, 89, (where it is curious that in one stanza three of the verbs have this deponent form, though *senais* is used six times in this very poem) ; *pass. ptcp.*, 119, 76 *sentá* impe, ba derg-laid, (cf. MR. 196, 7 used of a consecrated banner). The gl. T regards the bath as a bath in which Brigid herself was, *ir-raba si fein*, so that possibly the gl. took it as, 'wondrous to her (was) the blessed bath around her', but Cogitosus says nothing of her being *in* a bath, 'uidens aquam ad balnea paratam'. The gls. know nothing of the construction of *sentá*, which they render as if it were active, bennachais .i. ro'sénastar.

seotu, see *sét*.

sephain, see *sefainn*.

serc, love ; *acc.*, 115, 42 uarach im *seirc Dé*.

sermonibus, L. 27, 21.

sessam, act of standing ; 26, 3.

sét, road ; 102, 46 for *set*, 103, 61, 62.

sét, valuable object ; 123, 141 in *sét* argait, the silver *pin*, gl. *delg* (141 and 144) ; 124, 153 gl. in *máin*, and *tinne* argait, *bar* of silver.

sét, likeness, equal, 'the like of' a person ; 126, 195 *as-set*, 'her equal'.

seth, labour ; 101, 35 ro'chés mór-*seth* ; 130, 17 cach *seth* doringba ; 115, 40 síth iar *saith* (F *sdeth*), gl. disease or labour ; pl. 103, 63 iar *sethaib*.

sethrack, laborious ; 131, 38 mo chorp rop sigith s. [F *sæthrack*], gl. T or *sethach*.

si, she ; only occurs once, 126, 178 where F gives *sith* fri gabud, but T did not so read, for it glosses *si* .i. Brigid ; nor do I know how *sith* could be rendered, because *sith* has no meaning that could be brought into this line. But every line of the whole stanza is doubtful. If *si* is the pron., it is wrong ; and indeed neither *sé* 'he', nor *si* 'she', (nor *siat*, 'they'), ever appears elsewhere in these poems.

siasair, she sat ; 112, 2 *siasair* suide eoin i n-ailt, gl. ro'saidestar. There can be no doubt about the meaning, as the word occurs Ml. 43b1 imm-a-siassair ob-sedit, (he besieged), but the form is not satisfactorily explained : assuming it to be the result of a redup., *siass(-air)*, for *se-sess-*, is to assume an arbitrary base *sess* extracted out of a relatively rare form *seiss*, 'he sat', which is itself of sufficiently obscure origin. On the other hand if the analogy of *-árlasair* = *árlastar*, 'he addressed', from *glad*, be followed, we might take *se(d)estar* = *siastar*, [but also cf. *miastar* from *mid-iur* and *fiastar* from *fet-ar* (✓ *vid*), as dep. fut. (subj.) 3 sg.] ; and the analogy of *tarrasair* and *tarrastar* as the pret. 3 sg. of *to-air-sissiur* may have aided the equation of *-astar* = *asair* as 3 sg., (*siastar* =) *siasair*.

slde, the *dei terreni*, worshipped by the Irish before the preaching of St Patrick ; pl. *acc.*, 101, 41 tuatha adortaís *sidi*, gl. F *sithaige*.

sigith, permanent, lasting, 131, 38 mo chorp rop s., F rob *buan*.

sin, storm, bad weather; 115, 38; *gen.*, 100, 27 uacht *sini*.

sinit (?) old age, 111, 21 iar sinit, gl. iar *sentaid* F.

sinnach, fox; 122, 121.

síth, peace; 29, 41. 115, 40.

síth-[*f*]laith, 'kingdom of peace', or 'prince of peace', 100, 19, probably the latter, for the line follg. speaks of *his* descendants.

síth-laithe, 'day of peace', 102, 56.

'sius, (?) 135, 63.

slabreid, chain, fetter, *dat.* [of slabrad], 29, 33 tarslaic P. a[s] *slabreid*.

slán, n. pr. 'fontis Slana', gl. 100, 29, from follg. :

slán, whole, sound (healthy); 119, 78 s. cen galar.

sluag, host, multitude; 30, 45. 123, 137; *pl. nom.*, 122, 124 in t[s]luaig; *acc.*, 113, 120 *sluagu*.

'sn', infix pron. 3 sg. pl.; 99, 14 and 100, 19 do'sn'icfed, he would reach (come to) them, (perhaps also 102, 54); 124, 155 ro'sm'bi, she dashed it (against her hand).

snadim, I protect; *subj. pres.* 3 sg., ro'n'snada, 'may he protect us', 26, 13. 28, 27. 113, 20 ('snade'); 3 *pl.*, 126, 183 ro'n'snadat; *pret.* 3 sg., 26, 11 ro'n'snaid. There are also three instances of an extraordinary form *snaidsi*-foll. apparently by an objective pronoun, viz. 26, 11 *snaidsi'um*, 'may he protect me', where the gl. has ro'n'snade *sind* (!); 28, 27 *snaidsi'unn* (with same gl.); 29, 38. When a sufficient number of forms analogous to these are discovered in other texts than these (and the Felire), the correct analysis may be ascertained. There can be nothing gained to science by attempted explanations of such combinations of vocables as 28, 27 *snaidsiunn ruri ronsnada*,—and 'snada the last word must be, to rhyme with *gaba*,—where *snada* has to be twisted into a past tense to make sense, while just before 26, 13 ro'n'snada is used (rightly), = 'may he protect us.' Again, 28, 28 *soersum .i. ro'soera sinn*, both gl. : any such *soersum* is an impossibility.

snádud, protection; 27, 15. 132, 49. 159, 7.

snechta, snow; 115, 38 where the gl. seems to suggest an inversion, "the wind drove snow by a storm", adding, "that is to teach (or effect?) a trisyllable, for that was put between . . . , quod non additur in fine", which possibly refers to the *tria sin* that should have come at the end of the line after *gaeth* (as in the prose), but which is put between *snechta* and the verb *luades*. But I do not understand *na dulcet* of the gloss, and therefore cannot explain the clause fully; *gen.* 134, 24 etrochta *snechtaí*.

-so, pronom. affix with def. art., denoting proximate demonstr., this, these; 135, 47 na nert-so; see also *-se*.

sochaide, multitude, company; 134, 47 hi s. *in company*, opp. to *alone*, or *with multitudes* opp. to *with but a few*; cf. LL 58 β 16.

sochraite, army, post; 134, 41; cf. FM *sub ann.* 866 [p. 504, 13 *sochraide* and *sochaide* 17].

sóer, free, noble; 110, 15 biam *soer*; 132, 50 atoch in rig *sóer* suthain.

sóeraim, I free; *subj. pres.* 3 sg., ro'n'soera 30, 54. 110, 5. 111, 24. 131, 44. 159, 12; 3 *pl.*, ro'n'soerat, 26, 67, 10. 27, 24. The form *soeras* occurs 28, 25, 27 and 29, 37 and is gl. ro'soerastar, 'he freed' 25, as *foedes* 33 is declared by F to be 'praeteriti temporis', but *soeras* of T can hardly be other than the relative form, 'qui liberat.' As to the form

- soersum* 28, 28 the gll. render 'may he free us.' But it is impossible to justify such a version.
- soillse*, light ; 102, 56, 60 (soillsi), 134, 23 (soilse).
- solma*, swiftness ; 159, 7.
- son*, sound ; 99, 16. 103, 62.
- soscélla*, gospel ; 101, 33 pridchad soscélad (by error from the ending of word preced.).
- soter*, Gr., 28, 25.
- sous*, knowledge ; *dat.*, 119, 73 is da'm *sous*, gl. *dán* and *filidecht*, 'poetry' ; cf. FM ann. 921 *soas* .i. so-fios, 'good knowledge.'
- spiritus*, L. 27, 17.
- spírut*, spirit, of the Holy Ghost ; 30, 54. 130, 11. 159, 1, 3, 5, 12 ; *gen.*, 126, 180 in *spirta*.
- sruith*, variously rendered, a chief, a sage, an experienced person &c. ; 131, 42 of Bp. Sanctan.
- Stephani*, L. 27, 17 (F).
- suanach*, sleepy, given to sleep ; 115, 41 gl. *cotultach*, *id.*
- suas*, above, of motion upwards ; 100, 24 'it lifted his form upwards'.
- Succat*, n. pr. of Patrick, his baptismal name, given by his parents, gl. as a Welsh word, *sucat* = 'strong battle', 97, 3.
- suide*, act of sitting ; 26, 3. 112, 2.
- suidiu*, *dat.* of pron., *iar-suidiu*, 'after this', subsequently ; 116, 53. 124, 158.
- suil*, eye ; *dual. nom.*, 119, 84 dí suil.
- surnn*, oven, Lat. *furnus* ; *dat.*, 28, 29 a[s] *surnn* tened ; [*sórn* in Bible].
- suthain*, everlasting, eternal ; 132, 50 in rig soer s.
- t-*, remnant of def. art. in mas. sg. nom. before vowel, 101, 39 in *t-apstal*.
- t-*, reduction of *do*, 'they', between the tonic accent on the subst. follg., and the preced. prep. *i-do-biu* = *i-t-biu*, in thy life-time, 102, 51.
- tabruid*, see *dobert*.
- tact*, come thou ; 159, 4 *tæt*, a Christ.
- tafnetar*, see under *'sefainn*.
- tuidlech*, shining, resplendent ; 110, 4 in grian t., gl. *taitnemech*, *id.*
- taig*, see *tech*.
- tuir*, dry weather ; 117, 59 ba *t.* coidche inn-a gort, gl. *terad toerad*.
- tair*, may it come ; 3 sg. [*s-aor.*] subj. (injunctive), 130, 24 *ni'm'thair* mortlaid ; 135, 58 co no'm'thair ilar fochraice ; with infix after the prep. pref., 130, 20 *do'm'air-se* trinoit ; 130, 26 *do'mm'air* trocaire ; 131, 31 *do'mm'air* fiado ; 3 *pl.*, 30, 45 *tairset* li-ar n-athair.
- tairchanaim*, I prophesy ; *imperf.* 3 *pl.*, 100, 19 tuatha H. *tairchuntais*, 'praedicabant.'
- tairchetul*, prophecy ; *pl. dat.*, 134, 16 i *tairchetlaib* fátha.
- tairisem*, steadfastness, stability ; 134, 29 t. *talmam*.
- tairle*, may it reach, assail ; 26, 8 nacha'n'tairle adamna, 'may hunger not reach us' ; 130, 23 *ni'm'thairle* éc ; 131, 25 *ni'm'thairle* erchor amnas, but in both cases there was evidently a reading *thuisle*, gl. *ni tharda tuisliud* form, as well as the reading, *ni tharda li taisi*, which was clearly an ety. gl. on *tais-li*, 'death-colour' ; but in 130, 16 it is

ni'm'tharle, gl. *ni ro'm'taidlet*, 'may it not touch me.' Even in such a set of lines as those of Sanctan it is hardly possible to accept so poor an invention as *ni'm'thairle* in three contiguous stanzas; the gl. on 16 evidently contemplates *taidle*; for *tairle*, LU 19 a 1 dianda *tairle* mo lorg-sa, mairfid-us, 'if my club reach them, it will kill them'.

tairset, see *tair*.

taithmet, recollection, commemoration; 27, 18 t. anma Ig.; 126, 187 t. Fiadat.

tatam, earth, ground; *gen.*, 134, 29 *tairisem talman*; *dat.*, 131, 44 for *talmain*, 'on earth'.

tan, time; adv. *in tan* = 'at the time when', 97, 2. 102, 53. 103, 65. 121, 110 125, 164, 165, 174; always foll'd. immediately by the verb of the clause, save 125, 165 in a line that is inexplicable, *in tan hl ba gabud di*.

tanic, see *ticim*.

tar, over, across; (mountains) 98, 9.

tarle, see *tairle*.

tarmchosal, transgression; 101, 38.

tarslaic, he freed, delivered, released (from bondage); 29, 33 *tarslaic* P. a[s] slabreid. Another example of the use of an enclitic form where there is no justification for the form; it is gl. *ro'tuaslaic* F, cf. *tuasluud* used here (163, 42) of release from servitude; for *tarslaic* cf. S. na Rann, 7319 *dian'farslaic*, and 5287 *conas'torslaic*. Possibly the scribe connected it with *tar'leic*, 'he let him loose', for *tuaslaic*- [*fuaslaic*- *fo* + *od* + *slak*] might have been expected to keep the prefixal *tua*-, but cf. Ml. 58 a 11 *dorosilc*, and cf. here 27, 18 *do'n'forslaice*, cf. (*do*)*'for'slaic*-.

tart, thirst, drought; 100, 29.

Tassach, n. pr.; 102, 53, *gen.*, 54 *Tassaig*, the 'cerd' (artist) of Patrick.

tathich (*tathig* F), it visited, haunted; 121, 113 *tathich torc allaid a trét*.

te, see under *for te*.

tech, house; 121, 108; *dat.*, 118, 68 *i taig*.

tedm, pestilence; *gen.*, *tedma* 110, 8; *dat.*, *tedmain* 26, 8.

tegdaic, house; *gen.*, 125, 171 *i toeb tegdaise*.

tein (apparently a *dative* form), fire; 28, 25 *soeras L. di thein*; 131, 28 *ar thein*; but also written even *ten*, cf. 102, 48 *asin ten*; 124, 148 for *ten*, —the normal form being *tenid*; but the *gen.* is always correctly *tened*, 28, 29. 126, 181. 134, 25. Probably the short form was more convenient (with prep.) for the poets. Cf. FM *ann.* 526 *i tlin*, 'in fire', 844 *i tein*.

Temair, n. pr. Tara; 101, 44; *gen.*, *Temrach* 100, 20.

temel, darkness; 101, 41.

temporibus, L. 27, 22.

tened, see *tein*.

tenga, tongue (?); 131, 36 *lurech arbaig mo th.*, F *thiŋga*, which it must be, to rhyme with *finna*. I have no idea of the real meaning or construction of the stanza.

térnam, act of escaping; 126, 200 *asróllem térnám*, 'may we merit escape', gl. i. *ro'ernam*, which might seem as if the glossator looked on *ternam* as *subj. pres. 1 pl.*

tesbad, was failing, deficient; *imperf. 3 sg.*, 125, 176 *nicon tesbad banne ass*; apparently a combination of *tes*- [= *do* + *es*] and the substantive verb.

*tesse*d, see *tiagaim*.

testa (?), 130, 20 *do'm'air-se trinoit testa*, the gl. evidently know nothing about the word, for *in trinoit testamail* conveys no meaning, and the speculative 'or tresta .i. treda', 'threefold', shows that *testa* was only jargon to them.

tiagaim, I go; [s-aor.] subj. 1 pl., 26, 2 *cia tiasam*, gl. *cip e leth tiasam*, 'whichever way we go', but *cia tiasam* should mean 'though we go'; at least the use of *cia* = *cipe leth* remains to be proved; (s-aor.) imperf. subj. 3 sg., 98, 7 (asbert) *con tesssed* for *tonna*, gl. *co ndichsed*.

ticcim [= *do-iccim*, I move towards], I come; (imperf. of fut. =) condit. 3 sg., 99, 14 *do'sn'icfed* arithisi, he would come again, so 100, 19, where probably 'sn' meant 'to them', and it is not impossible that *mesn'icfed* (102, 54 F) was taken to have the same meaning, for the gl. has *ueniat* P. iterum huc, and then, nirbu go quia *uenit* P. iterum co S.; — [s-aor.] subj. 3 pl., 26, 8 *immu'n'tisat* ar tedmaim, where gl. *tisat immu* shows that it was felt to be an infix. pron., but on the other hand we have 101, 36 *immi* *con t'issat*, 'that they should come (to judgement) around him', where *immicon't'issat* would be a curious cpd. Even in 26, 8 it is a doubtful cpd., for the meaning of *imthised* is not quite the same, cf. 99, 17 *gadatar co t'issad*, ar a n-imthised lethu, they prayed that he would come, that he might go about ('with them', if *lethu* may be held to mean this); — perf. 3 sg., 101, 39 *con'da'thanic*, till the apostle came [to them?]; 3 pl., 121, 108 *tancatar* a tech, 'they came home.'

tichtu, act of coming; 99, 15. 100, 21.

timchuairt, circuit; 29, 40 *hi t. na scule-se*.

timmi, warmth; 100, 32 gl. *tofliuin* and *teas*, *id*.

tinchelul, act of reciting, incantation; pl., 135, 50 *tinchetla* saib-fáthe.

tind, sharp, fierce (?); 110, 4 in grian *t.*, gl. fiery, blazing: I have no note of the word occurring elsewhere in this sense.

tinne, piece of bacon; 120, 89 gl. *saille*.

tintarrad, 99, 18 ar a t. o chlón tuatha H. do bethu, that he might convert from idolatry the tribes of Erin unto life, gl., ar a *comthad*, a gl. which shows also the root, *com-tho*-ad, from $\sqrt{-so}$, 'to turn', hence *contor-ro* 'he converted', and so *do-ind-to-ro-soad*, where the strong accent of the enclitic form seems to have absorbed the vowel of *ro* and the root *so*, and the double *rr* represents *r* + *h* [= *ś*]; cf. *contóro* MI 123 b 7, and *du intarrae*, MI 54 d 3.

tir, land; 100, 20.

tisat, *t'issad*, see *ticcim*.

tlacht, garment; 111, 19 gl. *clach*, though there does not seem much meaning in the comparison of Brigid to a garment; 'the garment over coloured (garments)', or as F says, 'the dress that surpasses every beautiful dress is she'; cf. Cormac's *inn éduch t'igda*, p. 26, sub 'legam'; SM. I. 150, 10; MR p. 180.

tlucestar, see *do'thlaichiur*.

tochuiriuir, I summon; pres. 1 sg. (dep.), 135, 48 [T has *tocuirius*].

toeb, side; dat., 125, 171 i *toeb* tegdaise.

togaim, invocation; 129, 5 nóeb-t.; 133, 2 where the construction is utterly unintelligible, 135, 70.

togairt, apparently a synonym of *airge*, 'dairy', cf. LB 63 a 30 *do immim na togorta* .i. na *huirge*, cf. *do'nd arge* of gl., 116, 49.

toimled, enclitic of *dormèlim*, I eat, consume; *imperf.* 3 sg., 97, 5 *maisse doine*, *nìs'tòimled*.

tolam (?) 130, 21 *do'mm'air trocaire t.*, may mercy come to me *t.* (?), gl. *i toi* *ocus i n-ellmai*, 'in silence and in preparedness (?)', which is merely an ety. gl., [= *toi + ellam*]. Where the word *tolam* occurs in LU 70 B 8, it was evidently regarded as a form of *talam*, 'earth.' It is not *tola*, (which means 'a flood'), but *tolam*, and its meaning is unknown.

tolomar (?) 29, 35 *di-ar Fiadaít ro'n'tolomar*, gl. *ro'tholtnaigem*, may we be pleasing to, or *assent to*, obey the will of; but here again the form of the verb, including an infix pron. reflexive, causes a difficulty: 'may we render *ourselves* pleasing to our Lord'; elsewhere the verb is *ntr.*, and governs the *dat.*, cf. the phr., *biad ra'tholathar dó*, LL 171 a 3, 7, 14.

tomtach, threatening; 29, 38 gl. *tomaithmech*, cf. *peccad: peccthach = tomad: tomthach*; [*gen.* *tomtho*, 'minationis', MI 26 d 2].

tóniud, act of descending; 133, 10 of Christ's coming down to the Judgement.

tonn, wave; *pl. acc.*, 98, 7 *tessed* for *tonna*, gl. for *muir*.

torbas (?) 131, 28 *ar threthan torbas*, gl. *toirnes bas*, 'which marks out, defines, death' (?), but also gl. *tores bas*. I know no satisfactory analysis or explanation.

torc, boar; 121, 113 *t. allaid*.

Torrian, n. pr. Tyrrhene (sea); 99, 11.

toscur, company, 'the guests'; 116, 56 *ní bu bronach in toscur*; gl. in *t-oegi*, 'the guest', but adding, *or in tuata*, *or in . . . cugud*, *or in gnim*, so that there is a margin for possibilities. It is not certain that there is any word *oscur* = 'a guest', but *tascur* 'company' is common enough, and there were certainly several guests, '*hospitibus* *divisa*', *Cogitosus*, c. iv.

tra (thra), a connective particle, whose meaning here can hardly be defined as it only occurs once, 135, 48 *etrum thra*, (ἐποι) γε, but Θ reads *indiu*, 'to-day', and perhaps some form of *trath* stood in our text.

tráth (canonical) hour; *gen.* 131, 31 *cech tratha*, 'at every hour.'

treb, dwelling-house; *pl. acc.*, 100, 24 (*tuargaib*) *sech treba doine*, raised past the dwellings of mankind, *ad caelum*, says the gl. The word is used also in the cpd. *cethar-trebe* 97, 6, 'four tribes', gl. 'because [he served?] *tribibus* *quatuor*, that is the reason why the name *Cothraige* (viz. *cethair aige*) *clave* to him.' In the Tirechan Coll., Patrick is called *Cothirthiacus*, 'quia seruiuit *iiii* *domibus* *magorum*', *Cothraige* was his name during his captivity in Ireland. But the difficulty is that *-trebe* is *genitive*; perhaps it is best to take *Cothraige Cethartrebe* as one word, P.'s name, and *ile* might then be understood as including the members of the four households: 'numerous were the people whom C.C. served.' But the word *Cothraige* is not of obvious analysis, and the use of *cethar* with *treb* suggests a definiteness of meaning, [as the Ten Tribes, the Two Tribes; cf. *Hom.-Pass.*, p. 639, *de-threb*, p. 633, *deich-threb*,] which probably was not fully known even to the commentators.

trebrech, continuous (?), 102, 60 *ciasu threbrech*, possibly referring to the *continued* light of the sun when it stood still; cf. the deriv. verb, St. Gall. 7a4 *trebrigedar* *cech consain i ndegaid araile cen gutai n-etarru*, of the *concurrence* of three consonants.

-trebthach, farmer, only in the cpd. *ban-trebthach*, 'a woman keeping house',

the later language used = 'widow', but there is nothing to show this meaning here 124, 145.

trén, strong ; 29, 38. 133, 2. 135, 70.

tren-fer, strong man, champion, 123, 136.

treodatu, threeness, trinity, 133, 3 (repeated 135, 71) *cretim treodataid*. It can hardly be doubted that this is a reference to the expression found in the Preface to *Allus Prosator*, 64, 52 *cretem óenatat co foisitín tredatad*, 'belief of unity with confession of trinity.' But the words in the *Lorica* are grammatically inexplicable, save by emendation.

tress, combat ; 26, 4. 114, 33.

tressam, strongest ; 129, 2 is *ed ainm as tressam, superl. to trén*.

trét, herd ; 118, 72. 121, 113 ; cf. FM ann. 866 *marbaid an tred immo'n torc*, 'kill the herd along with the boar.'

trethan, (the stormy) sea ; 131, 28 *ety. gl. tré-thond* [quasi *τρικυμία*], 'because experienced sailors say that it is the *third wave* that most frequently sinks ships.' The word is common enough, with various translations, such as 'current', FM. ann. 1587 ; 'fury', MR., p. 318. 256 ; cf. Oss. Soc. 111. 76 ; O'C., *Lect.*, p. 617. 487 ; see also Fel. June 3, and the *gl. thereon*, in O'Dav., p. 122 ; cf. LU. 39834 ; 51633 ; 106843 ; LL. 113819 ; 154a14 ; 172a29 ; 212a26 ; 225a49 ; 146819.

trí, three ; 26, 9. 28, 29. 100, 25. 101, 40 ; — 117, 64 *fa thri*, 'thrice' ; 124, 156 *hi trí*, '(broke) into three parts.'

tria, prep. through ; 26, 11 *tria rubrum mare* ; 115, 38 *tria sln*, 'by a storm.'

triar, group of three persons ; 114, 36.

trínoit, the Trinity ; 112, 6 where the *gl.* apparently takes it as a *genitive*, but even thus the stanza is unmeaning ; 130, 9 *huasal t. do'n-foscaí* ; 130 20 *t. testa* (?) ; 133, 2 *togairm t.*, where again it is impossible to construe the word (135, 70) ; rightly used in its *gen.*, 101, 42 *inna trínóite fíri*.

triun, one-third, a third part ; 124, 16c *ni furecht cid óen screpul ba mo triun arailiu*, where the subject of *furecht* seems to be omitted : 'there was not found [one third part] that was greater than another third part even (by) a scruple.'

trócaire, mercy ; 130, 21.

trócar, merciful ; 132, 47.

trógi, wretchedness ; 28, 31.

truag, wretched ; *gen.*, 122, 122 (do raith) in *truaig* ; *pl. acc.*, 113, 18 *fri lobru truagu*.

truscú, *gl. clamu*, 'lepers' ; *acc. pl.*, 101, 34 ; I have not seen the word anywhere else.

tua, silent ; 100, 20 said of Tara, *gl. cen gloir*.

tuargaib, raised, lifted, *pret. 3 sg. [do'fo'argab-]* ; 100, 24 *t. a [f]eua* ; 123, 137 *omna na t. in sluag*, 'an oak, which the crowd did not (could not) lift', [*inf. turtbail* in *gl.* on 137].

tuath, folk, people : *acc. dat.*, 101, 41 for *tuaithe* Herenn ; 102, 57 *fri tuaithe* [acc.] Cannan ; *pl.*, 99, 18 *tuatha* Herenn, 100, 19. 101, 41 ; *dat.*, 101, 40 do *thuathaib* [F] Fene, 113, 23.

tuath, north ; left (side) ; 100, 29 i Slán *tuaithe* B. B., which the *gl.* takes to mean 'to the north of B. B.', Colgan 'ad aquilonem iuxta B. B.' ; with prep. *fo-, fo-thuaithe*, northward, 120, 102. 121, 114. Used quasi-prepos., *tuathum*, 'on my left', 129, 3. 135, 63.

tucaim, I give; *pres.* 3 *sg.*, 125, 170 *ni bu ances each thucaí*, which acc. to the gl. should mean, 'it was not *vain* [or deep] to the person who gave the vat to Brigid', see under *ances*. With prothetic *f* after infix pron., *pret.* 3 *sg.*, 101, 36 *do's'fuc* do bethu, 'all whom he gave [took with him] to life.'

tuisech, leader; 26, 11.

turim, act of numbering; 114, 35 *mó turim*, 'more than can be numbered.'

thús, beginning, front; only in phr. *do'm thúis*, 'in front of me', 129, 4.

uabar, pride, vainglory; *gen.*, 103, 67 *cen airde n-uabair* (F).

uacht, cold; 100, 27 *u. sfni*.

Uachtur G., n. pr. Upper Gabra, "a great hill in the plain of Leinster", gl. 121, 120.

uade, *uadib*, see *ó*.

uair, for, because; 102, 59 *huair assoith la Hésu in grian*; 129, 2 *uair is ed ainn as tressam*.

(h)*uan*, see *ó*.

uarach, acting only for an hour(?); 115, 42 *ni bu huarach im seirc Dé* (sed semper, gl.). This is certainly what the glosses take the word to mean, but it is an extraordinary use of the word: *uarach* as a derivative from *uar* 'hour', can hardly be made to denote 'intermittent'! The word was no doubt chosen to get an assonance with *suarach* of the preceding line, but it was more probably intended to bear its normal meaning, 'cold', 'chilly', i.e., 'without fervour'. It is used as an epithet of the devil and of hell, *S. na Rann*, 942, 8350.

úas, above; 111, 19 in *tlacht uas ligdaib*; 130, 14 *huas domun*; in cpd., *os chinn*, above [the head of], 114, 30; with pronom. element, *úasum*, 'over me', 129, 8. 135, 62.

uasal, noble; 26, 10 *co rig n-u.*; 130, 9 *huasal trinoit*; 112, 6 *co nhuasail hiris*.

uasal-athair, patriarch; *pl. gen.* 134, 15 *-athrach*.

uaser, where F has *óser*, can be nothing but 'younger (brother)', referring to Joseph in relation to his brethren, 26, 9 though the gl. gives *anuasal fer*; cf. *S. na Rann* 3142 Joseph *ossar a mbrathair*, and see 7137.

uasum, see *uas*.

uath, horror; *pl. dat.*, 131, 30 *co n-ainbthib huathaib*, which the gl. expands into *ocus co n-uathaib*; perhaps only adjectival.

uathach, horrible (of hell), 131, 39.

uathed, in phr., *i n-u.* 7 *hi sochaide*, 'amid a few or in a multitude', or perhaps 'alone or with others'.

ucht, bosom, lap; 120, 96 *inn-a hucht*.

Victor, the angel Victor, 'the common angel of the Scotie race, even as Michael is for the Hebrew race', 98, 7. 102, 47.

[*h*]*huile*, all; 29, 41 (*huili*), 30, 50. 98, 9 (*tar Elpa hu.*). 101, 37 (*huili*). 126, 200. 135, 47 (*na huile nert, pl. acc.*).

uisse, suitable, fit; *compar.*, 102, 60 *ba huisse soillsi fri éitsecht na nóeb*, gl. *ba coru*, 'fitter'.

ulc [olc], evil; *dat.*, 123, 142 *ar ulc fri*, 'to the detriment of'; 159, 10 *ar iffern co n-il-ulcc*; see also *elc*.

ulli, L. 28, 32.

um, suffix pron. after verbs, 'me', 28, 11.

'unn, suffix pron. after verbs, 'us', 28, 27, 29, 38.

Ur, of the Chaldees ; 28, 27.

urlatu, obedience ; *dat.* 3, 133, 1 i n-urlataid aingel.

usce, water ; *pl. dat.*, 131, 32 ar uscib luathaib.

ut, L. 28, 26.

utmaille, unrest, activity ; 26, 3 itir foss no *u*., gl. *cid for imtecht*.

ymmon, hymn ; 102, 51 ; *pl.*, 100, 25 *ymmuin*.

IV.

GLOSSARY TO THE *AMRA* (TEXT ONLY).

Abbreviations as on p. 217 with the following:

Ad. = Adamnan's Prayer (No. 34).

Cr. = The *Amra* of Colum Cille (ed. O'Beirne Crowe, Dublin, 1871).

YBL = Yellow Book of Lecan.

a, poss. adj. pron. 3 pers., his; it hardly seems to occur save in the sg., but it is not always certain; 185. 190. 191 (*a* meit?). 323 (*a huath*, where the *h* is merely formal). 331. 430. 463. 484 (tre *n-a* chian?). 493. 511². 516. 519. 533. 598. 611. 637.

abb, abbot; 263 cell cen *abbaid* (*acc.*).

acallaim, conversation, act of conversing; 459 ar mind *n-Axal n-acallaim*, where gl. gives no hint to determine the construction, but LU gl. (a) *no'aicelled*, 'he conversed', (b) *iar n-acallaim*. De *dó-som*, 'after God's conversation with him', (c) 'his conversation was second to that of the angels, which was the best'; YBL simply says, 'our noble, to whom came the angel Axal, to converse with him'. No grammatical analysis can be extracted out of any of the glosses.

accobur, desire; 439 a. a *sula*.

adaig, night; 310.

adbud (?) 574 ar a., gl. *ainmni* or *adb-chlos*, 'abstinence' or 'pomp', on T and LU, but YBL has only *cach adbhlos dorindi is ar saer-clandacht darindi*, 'whatever pomp he did (exhibited), it was for nobility (freelanship) he did it'; he shewed hospitality for a valid reason, which reason is not very clear; and the more so that the next line contains another difficult word, *udbud*, which is very like this.

adcoi, he will tell, narrate; 401 gl. *no'innisfed*, YBL *no'faisneded*. A good example of (fut., viz) s-aor. conjunctive, *coi*: $\sqrt{c\acute{o}d}$ [cuad] = *tei*: $\sqrt{t\acute{e}g}$ [tiag].

adfét, he told; 412 gl. *no'aisneided*, 'narrabat', prob. intended as *adfeded*, but see *adfiadaim* in Gl. Hymn.

adranacht, was buried; 550 a. *ria n-aes*, gl., *ro'adnacht*; LU has *ad'radnacht*, YBL even *'randacht*: all three point to the one pronunciation, *dn* = *nn* = *nd*.

Aed, n. pr., son of Ainmire, 555.

aer, air; 620 in t-aer.

aes, age; due period of life-time; 550 *ria n-aes* = *ria n-a aes* [prps. *a és*].

aguth (?) 547; *n-aguth* i *n-athfers*, where the context suggests *ath-guth*, 'second voice', as *ath-fers*, but the gl. gives *aigthide*, 'fearful', as if *ag-guth*, 'terror-voice'; both explanations are given in LU and YBL.

- ai*, his, 'le sien'; 260 huile bith, ba *hai* he, 'it was his'; gl. ba *lets*, apud eum; but YBL has uili bith ba he a *ai* .i. a selb uili atbath o adbath-som, 'all its possessions died when he died', apparently extracting *adbath* out of *bith ba he a ai* (!).
- ai* (?) 533 fo lib ligi a *ai*, which LU gl., 'oh sages', a *colchu*; YBL does not interpret the word but reads robo maith lib ligi a *ai* d' [f]agbail, where the position of a *ai* forbids it to be taken as explanatory of *lib*, and suggests 'his grave', i.e. Columba's.
- aias* (?) 620 apparently only bad spelling for a *aes*, 'his age', as gl. has it; YBL omits the phr. altogether.
- aiccestar*, s-pret. of *adchiu*, 'I see'; 310 nad adaig aiccestar; but the gl. give *aicther*, *aicither*, *faicther*, as if pres. pass. !
- aicellestair*, he addressed, conversed with; 587 a. fri hangel.
- [*aiddlib*, great; not in our text. LU airbrib *aiddlib* aidbsib, 350.]
- aibdse*, chorus (of praise); or vision, appearance, as the gl. give, 350 gl. *taidbsin*, 'the appearance of the black demons, or the chorus, the unison song of the men' &c. as LU explains; YBL gl. 'he prophesied', or 'it hindered the deeds of the demons', i.e. the beautiful (*taibsenach*) song of C.C. The text as it stands cannot be construed: YBL reads argair gnimu di' aidbsib arbrib no haidbsib; quoting the famous verse, given in Cr. pp. 10, 11.
- ainm*, name; 511. 617. Ad 8.
- airbrib*, 350, in crowds; (see the quotations given in *Hom. Pass.* gl. p. 836 *oirbir*), but the construction is not intelligible. Our gl. inna n-*immed*, 'of their multitudes', is also given on 302, *ránic* Axala ro-*hairbriu* archangliu, '[with] great multitudes', gl. co *himmed*, where LU has *la arbriu*, 'with crowds', as also YBL.
- airchend*, sure and certain; defined, assigned; 243 ba ar n-*airchiund*, 'he who was our assured [protector, advocate (?)]' as YBL gl., tallad forn anti rob airchend d' ar n-etarscarad fria ar mbochtá 7 fria ar n-adaidgni do breith uann .i. C.C. 'he who was destined to sever us from our poverty and to take our wretchedness from us'.
- airm*, place; Ad 6 angel-airm, seems to mean, 'place where the angels are'.
- al-liath*, 624, where *al* is gl. 'beauty' [quasi *aile*]; but see under *liath*.
- Albu*, Scotland; 553.
- amne*[*rt*], weakness; 550 (LU *aimniurt*, YBL *aimnert*).
- amra*, *amrad*, eulogy; 660 *amrad* in-so ind rig, where the gl. add *amrad* [= *amra*, 'wonderful'], in *rad*, or in *rath*, or in *rith*, or it is = *am-reid*, 'not smooth'; or it means *am* = 'death', and *rad* = 'saying', or *am* = 'heaven', quasi *nem-rath*, 'heaven's grace' given to him in reward. LB has the same, but YBL is a little less lavishly fantastic and gives only, 'not smooth is it in its words', or 'wonderful the reward that was given for it'.
- amridir*, compar. to *amra*, 'wonderful', 408 'one who would be more wonderful than C.C.', so all the gl.
- án*, noble; 604 gein n-án.
- anacul*, act of saving; 194 m' a. de mur theinntide.
- andil*, un-pleasant; 561 ní handil (lem, acht is *dil*, adds gl.).
- angel*, angel; 300. 344. 587. Ad 6, there being in every case something abnormal in form or construction.

áni, beauty; fasting (?); 574, but there is nothing to shew what is its meaning exactly.

anim, prob. *ainim*, taint, blemish; 675 cen a., YBL has cen *ainim* uathmar granna, 'without frightful ugly stain'.

anim, soul; 511 beo a *anuaim*, [an unintelligible spelling found in all, which seems to involve an ety. gl. *an-uaim*, 'without seam', said of the soul (?)]; *gen.*, 236 less *anma*.

anmni, endurance, abstinence; 459 ba hanmni ar beba, gl. 'of dearth of drink he died', do lugu digi atbath; LU also adds *do itaid*, 'of thirst'.

ar n-, our; 236. 243. 246. 459 (?).

ar, conj., for, because; 243. 246. 249. 252. 256. [405 *ar ó* (?).]

ar, prep., 1. upon; 2. for, on behalf of, on account of:—

1. 422 *ar* chathru (?); 428 *ar* assaib;—

2. 425 *ar* Deu; 514 *ar* imbud; 535 *ar* saeth; 539 *ar* credla; 553 *ar* iffern; 574 *ar* adbud, *ar áni*.

ar-, apparently prep. prefix, of no very clear reference or construction:—459 ba hanmni *ar*-beba (?), cf. 243 *ar*-don'bath (?); 657 *ar*-dlecht, gl., *ro*-dlecht.

archangel, archangel; 302 archangliu, *acc. pl.*, = *la a.*, [i n-airbrib?]; Ad 9 co harchangliu Héil.

ardd, high; 269 co ha., (he arose) 'on high'.

ar[d]-chathru, prob. intended, 422, 'high cities' (?).

ardonconniath (?) 236 ni less *anma ar sui a.*, gl. 'our sage, who has gone from us into a fair land'; quasi

ar- don- conn- iath

atrullai huan i n-iath cain.

But our gl. also suggests that *conniath* is formed from *condio*, 'I salt, season', and tr. 'he who seasoned with his teaching our stench of sin and transgression'. LU has the same with a third explanation, by *condi[tus]*, 'buried, hidden away from us'. YBL gl. as follows: 'it is not to the welfare of our soul that there has been severed from us the sage who used to protect the men of Ireland and Scotland', where *bid ac forcomet*, shews that the gl. only adds another speculation, quasi *ar'don'conniath*, 'who protected us', equating *-conniath*, with the root of *-comet*. YBL then adds the *condio* guess, and renders, 'the sage that used to expel from us (*ro'indarbad uaind*) our sins &c'. These speculations are therefore,

$$(\textit{ar don})\textit{conniath} = \begin{cases} (a) \textit{cain iath}, \text{ fair land,} \\ (b) \textit{condio}, \text{ I season,} \\ (c) \textit{conditus}, \text{ buried,} \\ (d) \textit{con-emim}, \text{ I protect.} \end{cases}$$

There is only one thing certain about these glosses, and that is that all are wrong.

argair (?) 350 a. gnimu Dé aidbse &c. Cr. has totally misapprehended the drift of the gl. in LU., which means, 'the eulogy the people gave him (C.C.) distracted his mind, hindered it from being absorbed in God'; as also given in our gl. *ro'airgair imni* &c., but it adds *ro'ergart gnimu Dé* &c., prps 'he protected the works of God from the apparition of the dark demons'; and the third gl. suggests that it was the words of Basil that *forbade* him (from nourishing or

- exhibiting pride). YBL gl. *ro'thairrngir*, or *ro'thairmiscistair*, he 'prophesied' or 'hindered'.
- ardlecht*, was due; 647 gl. *ro'dlecht*, as also LB, which adds is *ard-follus* quasi *ard-lecht* (?); YBL gives *ro'dlig de tocht amal dleagar do chach*, 'it was due from him to come [or be silent] as it is due from everybody'.
- arnbert* (?) 346 *arnbert* Bassil bráthu, but LU and YBL have only *arbert*; T gl. *ro'arbert*, 'Baithin used (quoted (?)) the words or the judgments of Basil to subdue C.C.'s pride at being so celebrated by Irishmen, so that (YBL adds) his prophetic power abandoned him, and there was a crowd of demons accompanying him &c'.
- arthu*, acc. pl. of *arad*, ladder [p. 163, 21]; 422 *fri arthu ar chathru*, gl. *fri aradu na cathrach nemda*.
- as*, out of, from, (Lat. *ex*), 331.
- asnei*, he tells; 219 *ris re asnei C. cen bith*, 'story when it tells of C.C.'s death' (?) LU *aisneid*, YBL in *re a n-aisneidend duind in scelaige*, our gl. *aisneiter dún*.
- as'ra'la*, he put away (his diseases); 318 gl., *ro'la ri na sacart a galra ule de, as'la*, perf. *as'ro'la*.
- assaib* [sasad] (?) 428 *ar assaib rigthier*, gl. *ar sastaib do ir-richiud*, prps. 'for satisfactions to him in the kingdom (of heaven); YBL *ar sassad ir-richiud d'agbail*, joined on to the next item; so nearly LU. But none of the gls. pay any attention to the unintelligible *rigthier*, which can hardly mean anything else than 'he is crowned'.
- ass'id'rocaib*, 300 probably = *ass'ro'fo'od-√gab* with infix. pron. *id*, see under *rocaib*.
- ath-fers*, second (?) verse; 547.
- atgaill*, [ad-glad-ur], he spoke, talked; 587 *atgáill gramataig gréic*, 'he talked (!) Greek grammar'.
- ath-las*, was *re-lit*; 657 'the lamp that was extinguished in this life', *ro'athlas* 'yonder in regno cœlorum'; but the form is awkward, for the root is already *lass-*, 'to blaze', so there is probably an absorption of the assimilated passive ending, unless the verb is to be taken as a neuter.
- atnoi*, [adnai YBL] (?) ; 555 *Aed a. ule oll-doine &c.*, all the gls. *ro'aithnestar*, *ro'aithnigestar*, 'he ordered' or 'he knew'; but as in either case it is impossible to construe the sentence, on any text, we may suspect a possible reference in the original text to an *atnaig*, 'he gave,' as in the gl. *dorat*, 'Aed gave seven cumals to get his name inserted in the Amra.' The words *ule oll-doine*, must conceal some distortion of the text, but conjecture is futile.
- atronnai*, he bestowed, distributed (?); 574 *a. gart nglan*, 'he exercised (bestowed?) great hospitality,' gl. *ro'ernai*. But YBL seems to give a different turn, 'the descendant of Conall escaped (*terna*) through the pure gift he made, so that his city is in the presence of God,' *terna hua Conaill triasan tidnagal glan doroine*, co fil a cathair a fiadnuise De. It is possibly only *rann-aim*, 'I divide, distribute.'
- atruic*, prob. 'he arose,' but the form is novel = *atraig* (?), 269 gl. *con-nargaib*, 'he arose,' LU *atruic*, gl., *atraracht*, id.; YBL *atric*, gl. *adracht*.
- Axal*, name of the angel, *Auxilius*, sent to encourage and strengthen Columba, as *Victor* was the name of the angel sent to Patrick; 302 [Axalu], 344. 459. The gls. know the connexion with *auxilium* (304),

but nevertheless, do not abstain from the ety. gl. .i. *ucca* + *sola*, 'sole choice', a hybrid of Gaelic and Latin (308), quasi 'the one city that each would choose, heaven'.

ba, copula, in past tense; prefixes *h* to initial vowel of predicate; 243. 246. 260. 344. 456.² 459.463.² 469.² 471. 598.

bad, copula, in condit.; only in 408 (where the construction is unintelligible), *bad in-amridir*, gl. *bad amru*; LU has *badib* (!) *amradair*, (tr 'was equally-noble,' or 'was more truly learned'); YBL has *bad in amraithir* (gl. *bad amru*).

bás, death; 453. 509.

Bassil, n. pr., 346, St. Basil.

bath, he died; 240 *bath*; 243 *do'n bath*, 'has died to-our-loss,' 246, in both cases gl. *atbath*; so 608 *bathar*, LB. gl. and YBL gl., though both T and LB suggest *no'bethe*, as if they contemplated *bathar* as a quasi-passive form, (cf. *atathar* and *bither*).

batar, 569 see *bói*.

beba, red. perf. 3 sg., will die; 459, gl. (by all), *atbath*, 'he died,' but the text seems to indicate *arbeba*, quasi *ro'beba* (?).

bél, lip, mouth; acc. pl., 569 cluidsius *borb-beolu bendacht*.

bendacht, act of blessing; 569 'he forced foolish lips to bless', (when they wished to curse).

beó, alive; 408. 511.²; acc. pl., 240 *biu*.

beóil, fatness; flesh; 435 *sechnais beoil* (LU) but YBL and T have *sechraís beoil*, where the gl. has *ro'sechnastair a anam ar na ro'chaithestair a saith do'n feoil uair* [is] *searcholl feoil*, whereas LU simply gl. *do'sechnad in beoil*, 'he avoided flesh'.

bias, rel. fut. of substantive verb, 408 *bias beo*.

binn, melodious; 463 (*guth*); 624 (*beo*).

bith, world; [219 *cen bith* (gl. *cen a bith i mbith*), but LU has *beith* 'existence,' and YBL *cen bid*, all prob. taking it = *beith*;] 260 *uile bith*, prps = 'every world,' or 'all existence'; 509 *bás bith*, gl. 'eternal death', or 'death in the world', *bás tre bithu*, *is in bith*; 598 *do'n bith*, 'came into the world'.

biu, see *beó*.

bo, copula, after *neg.* or (*prep. cum rel.* =) *conj.*, 326 *dia mbo goiste celebrad*; 507 *ní, na bo recht rig*.

bocht, poor; dat. pl., 467 *bochtaib*.

bói, verb substantive, 'was in existence'; 275 *fof mboi*, 'as long as he lived'; 278² *boi saegul-sneid*, *boi séim-sáth*; 282 *bói sab suithe*; 285 *b. dinn oc libar l.-d.*; 328 *b. a huath for demon*; 408 *coich b.*; 438 *b. cath* (?); 440 *b. cast*; 449 *b. less lan*; 451 *b. leor less*; 453² *b. huasal*, *b. obid*, *b. huasa bás* [in some of which it is certainly wrong, for there is no imaginable reason for *boi huasal*, and indeed the gl. YBL gives *bai cor'ba uasal-sacart he*.

borbb, rude; 567 *b. beolu*.

bráthu, judgements; 346 *armbert Bassil b.*, where gl. .i. *bretha* or *briathra*.

brón, sorrow; 611.

buaíd, victory; 445 *cloth-ond oc b.*

buich, 611 *gl.* brisiud, as if from \surd *boing*, *bach*, 'to break'; but also *gl. ety.* *boi uch*, as if the word were only *uch*, 'sigh'!

buidni, crowds, (of angels); Ad 6.

cach, *pron.*, each; 401 [*chacun*].

cain, fair; = *denam*, 358 (*gl.-gnim*); *cain-sruth*, 579.

cairpdiu, chariots; 539, acc. pl. of *carpat*, (*gl. carbtu*).

cais, hatred; 358 *gl. cais*, 'miscais'.

car (?) 367 ut *car Casion*, see *ut*.

cath, battle; 542 c. *sír*; *pl.*, 370 *catha*.

cath, 438 .i. *catholicus* (!).

cathair, city; 564; *gen.* fri arthru ar[d]-*chathru*, 422 (*gl. na cathrach*).

cathra, (n. pr., *gl.* of Cathair Mor) 674.

cech, (adj.) each, (chaque, folld. by subst.); 282. 456. 471. 535.

ceird, see *cerdd*.

ceis, little harp &c.; 263 *gl.*

celebrad, act of saying mass; 326.

cell, church; 253 c. *cen abbaid*; 495 *cét c. custoi tond*; 219 *cen chill*; Ad 20 col C. *Cilli*.

celmaine, omen, destiny; Ad 4.

cen, without; 219². 263². 675.

ceo, and (?) ; 435², see 230 and sub *sceo*.

cerdd, art, profession; 463 c. *cleircehta*; 611, *chuind*; 331 as a *cheird* [*cleircehta*].

certo, (Latin?) ; 620.

čsaim, I suffer; *pret.* 3 *sg.*, 321 *ro-chés*; *imperf.* 3 *sg.*, 471 *no-chésad*.

cét, hundred; 495 c. *cell*.

cetul, song; 655 *dron-ch.* (of this eulogy).

cethri, four; Ad 12 na c. *sen fichet*, (24 elders).

cethrur, four persons; *gen.*, 486 *slicht cethruir*.

cian, distant; 484 *tre n-a ch.*, (*gl.* is *fata*, 'it is long').

cich, (\surd ci-, red. perf.?), 'he saw' (?); 675 *do'm'chick* (*gl.* co ro'ma-accara, 'till he saw me'?).

cill, *cilli*, see *cell*.

ciúil, [*ceól*] song; 314 *nadgenet ciúil* (pl.).

cléircecht, clericship; 463 *cerdd cleircehta*.

cleir [clíar], clergy; 499 *ni ellastar cloen-chleir*.

cler, clergyman (?); 294 o *chleraib*.

clóen, perverse, false; 499 c. -*chleir*.

cloth-onn, stone; 445, *gl.* *cloch clochi*, a stone of stone, because *ond* means 'stone'.

cluidsius, he subdued; 560 *gl.* *ro-chlóí*; see under -*us*.

clunim, I hear; 204 *clunes*, qui audit.

co (h-) *prep.*, to, towards, up to; 226 co h'India, (but also = *coi*, 'road'!); 422 co domun; 637 co hether; 635 co ec (?); (Ad) 1 co Dia; 6 co hangel-airm; 8 co harchangliu; 412 con-nú, *gl.* *corrici nuu*.

- co* (*n-*) *prep.*, with ; 383 roinn *co* figuir ; 604 *co* nert ; 675 *co* nhuaisli.
co, *conj.*, so that ; till ; 484 *co* taslai (?) ; 490 *co* talluid ; 545 *co* nach rega ;
 635 *co* ecuas.
coich, whose ; 408², *coich* boi, *c.* bias.
coirm, ale ; 435.
col, crime ; (Ad) 20 (*sic* gl., or = *colo* Lat.).
coluain, body ; 637 gl. i *colainn*.
Colum Cille, n. pr. 219. 269. 405. 474. (Ad) l. 20 (*gen.*).
combuich, he broke ; 321 gl. *cain* ro'briss, pret. of *com-bong*.
comslechteaig (Ad) 12 *comslectaib*, (gl. *cumtaigib* 'buildings' ; *comlechteaib* i. *comthinoltaib*, 'assemblies'.
Cond, n. pr.. *gen.* Cuind 611, Cuinn 527 [O'Quin].
confich (?) 602 *confich*, figlestar, gl. 'that which he sewed'.
congein, was born (?), he begat (?) ; 604 *congein* de gein, gl. ro'genair gein n-an, Y.
conoiter, *con-roiter*, is preserved (?), (but gl. *knew* or *guarded*), 240 gl. ro'choimeted, is qui custodiebat ; 333 *conroiter* recht, gl. rofitir com'mor, 'he knew greatly' ; Here the words *ind recta* must depend on *sonairti*, which is the object of ro'fitir, so that *com'mor*, 'greatly', is intended as the ety. gl. [!] of *con-oiter*, *√av* 'to preserve'.
conuail, body (?) ; 542 gl. as if *colain* 'body', but 566 gl. of Connall, (or, cotach conuail means 'peace between body and soul', as an *al.* gl.), and 575 apparently O'Connell. In either case, whether *body*, or *Connall*, be intended, it is wrong.
corp, body ; *gen.* cuirp 519 ; in 675 it is evidently wrong, prob. for *Coirpre* Nia-fer of Leinster.
cosc, act of restraining ; 474 *cosc* tuath, 'the tribes were restrained by C.C.'
cotach, alliance, agreement of peace ; 566 foi c. C., gl. 'at observing the peace of C.'
cot ro'lais, 292 where *cot-* is prob. only *co*, 'so that', see *lassais*.
credla [credal], faithful ; 539 ar credla cairpdiu, gl. 'hence he put this judgement on them, for the faithful chariot of his body'.
creis (?), 432 sui slan *creis* Crist, gl. (a) = *crētis*, 'he believes', (b) from *creo*, 'he grew', or (c) some form of *cresco* (f) 'inorbairt', 'increase'.
cridi, heart ; 456 la *cridi* cech ecnada.
cridochtaib, 294, o chleraib c., which the gl., *docht a chride*, seems to analyse as *crid-docht*, see *docht*.
Crist, n. pr. 432. 481. (Ad) 20.
croch, cross ; 423 iar n-a *chroich* ; 598 ba sír do'n *chruich* a chuimni ; 617 ainm *cruchi*.
-chuaid, 385, A *cubaid* (?), but the gl. seems to hint at *ro-chuaid* as merely for *ro-shuid*, 'very sage' (!).
cualammar, we heard ; 405 where the text seems to read *r' o* (!), 'we have heard from C.'
cuici, up to this (?) ; 620 *cuici* a ias (?), (gl. 'up to this his age', cosse a ias [conice so, Cr.].
cuil (?) 530², gl., *cuil* deim de eot, 'he did nothing of jealousy', but see *deim*!

cuili (?) 521, *cuili* neoit, gl. *ro'choillestar gainne*, 'he suffered niggardliness' (?).

cuillsi'us, he destroyed them (?); 519 *tule a chuirp cuillsi'us*, 'as to the lusts of his body he suppressed them'.

cuimni, memory; 598.

Cuind, see *Cond*.

cuirp, see *corp*.

cuitechta, company (?); 268 gl. 'when the company of God [i.e. the angels] came to meet C.C.'.

culu, chariot (?); 187 *culu tria neit*, gl. 'as goes a scythed chariot through battle, be it thus my soul may go through the battle of demons to heaven'; *cul* is gl. by *Cor*, as 'chariot', but the speculations of the gl. show no light on the construction.

cumachtach, powerful, of Christ; (*Ad*) 20; *fem. dat. sg.*, 331 as a cheird *chumachtaig*.

custoi, [quasi *custodit* !] 495 gl. *cometaid*, 'he keeps, guards'.

d, infix pron. ntr., 513 *fo'd'ruair*, *id* effecit.

dul, meeting, assembly, 624.

dag, good, 342, (but *dag* is not used save as crude adj. in composition so that *dag-imba*, or something] would have to be read, 'good-(death)').

dáma, was granted, (?) 339 *suithe dó dáma deochta*, gl. *ro'damad*, 'was granted', but also *dámtha*, which is not clear of construction, 'concessions of the Son of God' (?), where *ro'boi* becomes inexplicable.

de, *prep.*, from, out of; 194 *n'anacul de mur theinntide*; (*di*, 471). 204 (hears) *de nem*; 233 *de de[is?]* *Sion* (gl. *do deis* in tS., 'at the right hand of Zion'); 269 *atruicc ro'ardd tráth Dé de Cholum cuitechta* [*Cr.* has no *de*]; 530 *deim de eot, de formut*; 504 *congein de gein*.

dilm, from me, 671.

de, *cpd. pref.* from it, him, 350 (al. gl. *arrogart de*); 657 (ro')*dlecht de*, 'was due from him'.

Dé, gen. of *Dia*.

deacht, deity, 339 (*suithe* ?) *na deachta*.

dede (?) seemingly = 'right hand', 545 *nech rega rig-mac for dede De*, 'the prince will not come upon the right hand of God'; cf. also 233 where *dede Sion*, is gl. 'do *deis* in tS.'.

deilm, noise, 214.

deim (?) 530² *cuil deim de eot, de formut*, where gl. seems to have *deim* = *ni*, 'nothing', 'he did nought of jealousy &c.', [quasi *deme* 'neuter'], but gives also as gl. = *demo* (Lat.), 'I take away', in which case the *cuil* seems to be taken as objective to *deim*, 'takes away impiety' (!).

deimthechta (?) gl. 'was taken away, removed', *ro'digbad*, apparently as if *de-im-thecht*.

demal, demon; 323 (gl. demon); if the *m* is aspirated, it is simply the word *devil*.

denam, act of doing, deed; 358 *cain-d.*, gl. *cain-gnim*.

Deo, 572, see *Dia*.

dér, tear; 195 gl. 'place in which tears are shed', *bale hi teilciter déra*.

derb, certain ; 342 (gl. *demin*). 644.

desestar, he sat ; 572 oc Deo d., O. Ir. *dessid*, pl. *desetar*.

Deu, 425, see *Dia*.

di, 471, see *de*.

Dia, God ; 185². 190. 194. 204. Ad 1 ; *gen.*, *Dé*, 229. 269. 300 (De angel, note inversion). 352. 545. Ad 12 (De Athar) ; *dat.*, *Deo*, 425 ar *Deu* (pro Deo) ; 572 oc Deo *desestar* (apud Deum).

di-a n-, by which ; 608 *di-a mbathar*.

diall, declension (?) ; 680, where the gl. seems to hint at the *modification* the poet had put on the [*meaning* or *form* (?) of] the words in his poem ; but it is all hopeless guesswork.

'dibad (?) 657 gl. *do-ra'dbad*, *i.e.* *do-ro'dibad*, 'was extinguished'.

dibad, death, 297.

diŋl (?) (for *ditiu* ?), shelter ; 469 ba *díd do bochtaib*.

dilcen, 243 gl. *dilged* and *adilgnige*, and Cr. gives even *dlige* (*dligthech*) ! If *adilcen*, it would mean 'needy' ; but if $\sqrt{\text{di-leg}}$ is suspected, then *di-lecun*, 'remission' ; all is vague.

dīm, from me ; 671, gl. *dīm-sa*.

dīn, shelter, protection ; 469.

dind, fortress, stronghold ; top ; 282. 285 (*dinn*), but gl. apparently *co a clethi*, 'to its ridge', cf. O'Dav., p. 75 *dinn i. ard no cleith*.

dindgna, height, hill ; Ad 12. *i ndingnaib Dé*, gl. *hi cumtaigib*, 'buildings, ornaments, shrines (?)'.

dir, fit, suitable, but 401 gl. *ret*, 'a thing', each *ndir-uais*, 'every lofty thing', each *ré* *huais*.

di-sceoil (?) 211 ni d., gl. *cen scel*, 'unstoried', or *dis in scel*, 'poor story' ; but there does not appear any reason for the *gen.* form of *sceoil* ; Cr. has gl. *duthe sceoil*, 'folly of story'.

dī-scruit, inscrutable ; 467.

diu-tercc (?) 194 m'anacul de mur theinntide d. *ndér*, where the gl. first has, 'a place in which tears are shed', evidently reading *du i teilcter*, instead of, or as analysis of, *di-u tercc* (!) ; and next, takes it = *diu* Latin, and *dercc* 'eye', as a Latin-Irish cpd., = *a long look* (!), perhaps intended as *deod*, 'last look' ; but *tercc* (of our text) means 'few, scanty'.

di-ulaing, intolerable ; 215.

dligthech, lawful ; 481 eter *dligthechu* (*roús*), gl., 'angels & archangels'.

'dn, infix pron., 'him', 481 no'dn'geilsigfe.

do, prep. (cum *dat.*) *a*, [give] ; to *b*, [go] towards ; 211 d', 312. 467. 469². 493 (b). 611 ; *dam*, to me, 681 ; *dó*, to him, 226. 339. 644. 647².)

do, perfective prefix ; 675 *do'm'chich*, 'may he see me' (?)

dó, two ; 204 mo *do nuaill*, 'my two cries'.

dochtal, music ; 490.

docht (?) 294 o chleraib *cri[d]-dochtaib* ; it is impossible to say with any certainty what it means : *gloomy*, *silent*, *reserved*, *learned*, are tenable as speculations.

dóinacht, humanity ; 425 ar Deo *dóinachta*, but it is difficult to explain the *genitive* here ; the gl. apparently inverts the words, and tr. 'for the humanity of God's Son.'

doine (?), 555 A. atnoi ule oll-*d.* &c., where the gl. gives no explanation of *oll-d.*; *doine* should mean 'men', but perhaps *duan* is at the bottom of the puzzle, and it means 'poems', and perhaps it is something quite different from either!

doínib, [dat. pl. of *duine* 'homo'], 467. 572.

'dom', infix pron., 1 sg., 668 ro'dom'sibsia (?), gl. ro'm'fuca, cf. 660 ro'dom'rig, gl. dorat rige dam, 'gave kingship to me'.

domun, world; 422 co *d.* dringthier, gl. *ad caelum*, or ro'bo *do a shomain*, which latter has again an alternative, 'to him his good-gift', or 'two his good-gifts'. But how *domun* is to mean *heaven*, does not appear, for *domun* means the *world*, and not the sky, unless we elect to read Lat. *domum*!

do'sluindim, I interpret, explain; *sec. jut.* 3 sg. (?), 252 dosluindfe.

'don', infix pron., 'us'? 660 for'don'snaidfe.

do'n, dat. def. art., 598^a do'n chruich.

dringim, I leap, press on towards (?); 422 *dringthier*, with unintelligible ending *-thier*, found also 428 *rigthier*.

dron, firm; 555 d.-chetal.

druib (?) staying (Cr.); 611 where the gl. has 'there was breaking and sorrow in the city of Cond from the *do-druib* that fell upon C. Cille, when he went yonder [heavenward]'; but *druib* and *do-druib* are alike uncertain in meaning.

dub, black; 671 menna duba, gl., na mennata duba, 'the black mansions'.

dui, fool, non-sage, opp. *sui*; 226

dul, act of going; 611.

e, he; 260 ba hai *he*.

ecce, Lat., 620 ecce aer.

ecnaid, sage, learned person; 456 la cridi cech *ecnada*; *pl.*, 316 nad éitset *ecnaide*.

eigim, I cry, scream; 190 lurgu, i n-eigthiar, 'in which there is crying', another incomprehensible ending (*-thiar*) of pres. pass.

heil, see *El*.

eitse, eitset (?), 509 nad eitse bás bith, gl. 'that there be not *fated* (?) for him death for ever', *eitse*, quasi *istad* (?), but it can hardly be anything else than *ne audiat* [or perhaps '*ne moriatur*']; 316 nad *eitset* *ecnaide*, gl. 'sages cannot tell it', *ni hetat a aisneis*, or 'one sage does not listen to another', *ni héitsend* [and Cr. adds two more suggestions, one rendering *eitset*, 'they die', and another reading *ecnuch* for *ecnaide*, with even a third speculation, adding *niad* to *ecnaide*!]

El, God; Ad 9 co harchangliu *Héil*, gl. quia idem est *Hel* et 'deus'.

ella [. . .] (?) *ellach*, 'conjunction', 392, but the text in Cr. has *ellacht*, gl. *ro'ellged*, 'conjunctum est', of the harmony of the moon's course with the sun's course.

'ellar (?) 502 *do'ellar* fó inbuilg, with a bewildering abundance of impossible glosses, 'he gave them to salt', or 'he milked them' i.e. 'he pacified them', [LU, 'he used to view them under the meanings of their evil', reading a *n-uile* for inbuilg; or, 'he used to visit them that he might inflict his proper penance on each'; or 'it was the catching of a flock'; 'he used to milk belief upon them'; or, 'he milked them for *sallund*', (see *inbuilg*). Thus *do'ellar*, is twisted into *no'fegad*, *no'taided*, *gabail ella*, *no'immuilged*, *no's'bliged* (!)].

- ellastar* (?) 499 *ni ellastar cloen-chleir*, gl. 'he did not nourish a place where there abides a perverse clergy', *ni ailed*; but cf. *ell*, quoted II, 194 note².
- cola*, learned, skilled; 344 *ba heola Axal*.
- eot*, see *ét*.
- erailim*, I enjoin; Ad 1 *do'm'erail*, 'he enjoined me', or perhaps *do'm'erail*, 'to enjoin me'.
- ergnaid*, wise, prudent; 486.
- eris*, heresy; 504 *nad heris*.
- esce*, moon; 392 *immuaim n-esc[i]*.
- ét*, jealousy; 530 *cuil deim de eot (dat.)*.
- ether*, ether; 637 *co hether*.
- eter*, *etir*, amongst; 392 *eter scolaib*; 383 *etir libru (acc.)*; 381 *etir dlig-thechu*; Ad 12 *etir comslectaib*.
- faig*, he sewed; 350 *faig ferb*, gl. *no'fuaiged*; LU adds *no'figed*, 'he wove.'
- faith*, prophet; 229.
- fecht*, fight, violent deed; time; 608 *nad fuich fecht*, 'he fought not a fight', (or, 'at the time when' &c.); so perhaps 555, where LU has gl., *in tan*, 'when he should come'.
- fechnach*, lucky, fortunate; 420 (compar.) *fechnachu*.
- Fedlimid*, n. pr., 494,—*mthi, gen.*
- feraim*, I effect, prepare; 420 *grés ro'fer*, 'he effected a course'; 637 *ro'fer subai*, 'he brought about peace', gl. *ro'ferastar*, and *foruir*.
- ferb*, word; 360, gl. *briathar*, but LU quotes the three meanings *briathar*, *bolc* ('blotch') and *bó* ('cow'), given also in Cormac, p. 19.
- fess*, was known; 336² *ro'fess*.
- fethal*, ornament, insignia; 272 but the gl. with its alternative *sithla* shows that the initial had been deleted as in LU *finn-ethal*, which the gl. read *sethal* = *sith-laith*, 'peace-prince'.
- fiada*, Lord; 246 *ar fiadait (dat., gl. co har f.)*; LU gl. *ety. co ar nDia maith*, [quasi *fia* (= *fó*) + *dia*].
- fiche*, twenty; Ad 13 *na cethri sen-find fichet (gen.)*.
- fichim*, I fight; 542 *fiched fri conuail*, gl., *dogniid fuachtain fri-a cholaind*, 'he made attack upon his body'; 594 *ficht thuaith*, gl. *di-a fich*, or *di-a fichtis*, *pugnauit* or *pugnabant*; LB adds *fognatis*, *serviebant*.
- figlim*, I perform vigil; 275 *figlis fot mboi*, he performed 'vigil' as long as he lived, gl. as denoting twelve hundred genuflexions daily, sic LU; 602 *figlestar*, where LB gives also the same gl.
- figuir*, (metaphorical) figure; 383.
- fin* (?) 594 *fin nouit*, gl., *finem nouit (f.)*.
- find*, white, fair, good; 272 *find-fethal*; Ad 13 *na cethri sen find fichet*, of the 24 elders, 'old-fair ones'.
- fír*, true; 252 *foccul fír*; 542 *soich fír*, LU gl. by *fírinne*.
- fír-ocus*, truly near; 204 *Dia f.*, gl. of God's omnipresence &c.
- flrian*, righteous; 204 *Dia f.*
- fissid*, seer; 249 gl. *ety. fiss-síd*, 'knowledge-peace', LU adding *fis-aith*, 'knowledge-swift'.
- fithir*, tutor, teacher, 360, gl. *ety. in feth-athair*, the usual gl., LU adding, *str*, or *amnas*, long or difficult.

- fó*, good ; 297 *fó* dibad, *gl.* maith a eipiltiu ; 533 *fó* lib. 502 *fó* in builg (?), LU giving an *al. gl.*, combo *maith* no'immuilged.
- fo*, *prep.*, under ; 495 *fo* ógi offrinn ; 513 *fo* recht noeb ; 654 *fo* thuind, *gl.*, is foccul *fo* thuinn in scél-sa, 'this story is a 'word under wave', if that be the meaning, but LB takes it as one word *fothuind*, which it defines as a 'word that wounds a person', also adding, *foltheind*, and *gl. fothendas*, 'a word that oppresses all' ; cf. also the entry *fothond* in Cor. Tr. p. 81, where unfortunately the verse quoted is unintelligible.
- fochanaim*, I sing ; Ad 13 *fochanat* riched, 'they celebrate in song the kingdom', *dicentes ter, sanctus &c.*
- foccul*, word ; 252, 654.
- fodruair*, perf. with infix pron., of *foirim*, *fo'd'ruair*, 'he caused it', 513, ✓ *foirim* ; but the *gl.* seems to have taken it as *fo-drub*, 'to stay', *gl. ro'fodrubastar*, also given in LU along with *ro'furestar* ; YBL has only *ro'fodrubustur*.
- foidiem*, messenger (?) ; 246 *gl.* in foidem, or LU *intí no'd'fuidmis*, 'he whom we used to send' ; so YBL.
- for*, *prep.*, upon ; 323, *boi a huath for* demon, *gl.* 'by fear of, or fear on the part of, the demon' ; 545 *for dede Dé* ; 555 *fechta for nia nem*, which is unintelligible ; the *gl.* gives no hint of the meaning, but LU has *in tan no'regad in tren-fer*, 'when the hero would come' [to heaven], and YBL has 'to the hero, when he went to heaven', do'n *tren-fer* in *feacht dochuaid for nem* ; in both cases, the explanation seems to demand a verb of *going*, and the inversion of *for* and *nia*, but it can only be vague conjecture. But YBL "adds, or *aed* means 'fire', or 'an angel would come there in the shape of a flashing lightning' ; or, 'he ordered the eulogy to be made thus, &c.'" The *gl.* refers to Aed, who gave seven *cumals* for having his name inserted in this eulogy of C.C. It is interesting to note that the *gl.* in LU quotes some lines of poetry in which it is said that 'a single man of his draught-board would buy six *cumals* (female slaves).'
- forchanaim*, I teach ; 256 *forcanad tuatha toi*, 'he used to teach tribes silence'.
- forcetlaid*, teacher ; 256.
- format*, jealousy ; 530 *cuil deim de formut (dat.)*.
- foi*, length, the length of time in which, so long as ; 275 *fot inboi*, 'as long as he lived'.
- fot* (?) 504, where the *gl.* seems to take it as meaning, 'he sent away', ni *ro'foidestar* nech huaid ; this is perhaps supported by LU *foet*, which possibly might be analysed into *fo'et*, 'he accepted' (cf. *arro'et*), from *fo'emaim* ; but the YBL *gl.* is *fuireochair*, 'careful, watchful, attentive', which is also the *gl.* given in Cormac for *fot .i. foitech*, 'cautious.'
- fresdul*, act of attending on ; 272.
- fri*, *prep.* cum *acc.*, towards ; 422 *fri arthu* ; 566 *fri cotach* ; 587 (conversed) *fri hangel*.
- frisberim*, I oppose, repel ; 249 in *fissid frisbered homnu huain*, 'the sage who used to repel fears from us' ; YBL has 'he used to take away (?) from us (numbered uain) the prophet who had knowledge of the peace of God and men' ; 'he used to bear away from us our terrors and our fear, so that we should have no fear of the devil' ; which is what our *gl.* says, *no'frithbruided &c.* ; 516 *frisbert tinu a thoib*, where the *gl.* given by Cr., as *rorith brui*, tr. 'great running of bowels' is a stroke

of imagination, for it evidently means *ro'frithbruid*, as gl. on *frisbert*, just as in the previous example; YBL has *ro'ofdeastair*, 'it refused' 'that his side should be [fat], but should be lean', which is what our gl. means, 'it betrayed the *fatness* of his side', and in *that* case *tinu* is possibly nothing but *tinne*, unless it were taken as a form of *teinne*, 'tightness', but we have to reckon with another possibility of etymological twist, viz. in connexion with *tind*, 'sick, sore'.

fuacht, probably *perf.* of *fo'fechim*, I attack; 504 *ni fot ni fuacht nad heris*, gl., 'he did not himself do any heresy', where apparently *fuacht* is held to mean 'commit' or 'embrace' (heresy); but LU reads *ni ro'fuach-naig*, as gl. on *ni fuachtnad*, 'did not attack', and so YBL, *ni denad fuachtain re neach*, but here the variant is given, *nir areas*, gl., 'he was not heretical', *nirb eiretechda* he, so that we have

T *ni fuacht nad heris*,

LU *ni fuachtnad heris*,

YBL *ni fuacht nir areas* [!];

608 *nad fuich fecht di-a mbathar*, gl. *ni dernai fuachtain*, where *fuich* is probably pres. of *fo'fechim*, which is YBL *ni ro'fuachtnaig*.

gaelaim, I fight; 370 *catha gulæ gélais*, 'he fought', gl., *ro'gaelastar*, YBL *ro'dechastar catha in chrais*.

gair, short while; 321.

gaiss, clever?; 362 gl. 'he was clever at explaining glosses clearly'; or, he wounded (?) the gl., as if *gaiss* = *gonais*; so LU *gas, gaeth, gonais*.

gart, hospitality; 574 gl., YBL *tidnagal*, 'gift.'

geilsigim, I take into service; 481 *no'dn'geilsigfe*, gl. 'there shall be given him the reward of his service', but LU 'Christ will take him into his service', YBL 'Christ placed him amid the just for the long period during which he had expounded faith and belief'.

gein, birth, child; 604 *gein n-án*.

-geóin, he knew; 414 *nadi goi geoin*, (LU *nad goi geoin*), 'who did not know falsehood', where seemingly our text has *nad'id* . . . *geoin* for *athgeoin*, 'recognised', with object noun as infix pr. [!]; LU *inti na aithgeoin goi*, YBL *narbo aichnich gæ acht firindi*.

géscaich, (branchy =), radiant, emitting rays; 395 *la gréin ngéscaig (rǽp)*, gl. 'sending light to the stars and the eyes of men'.

glan, pure; 574 *gart nglan*.

gle, clearness; 362 gl. *co gle*, 'clearly (explaining)'.

glinnim, I perform, carry into effect, make sure; 602 o *gnim glinnestar*, 'he effected'; 365 *glinnsi-us salmu*, (with proleptic [!]) affix *-us*, 'them'), gl. 'he critically recited the psalms according to obelus and asterisk'; LU adds, 'or he learned them'. Here the gl. in YBL quotes a familiar gloss, *robo salmcetlaid iar fersaib 7 d...antaib 7 analaib*, see BB 337 β.

gluas, gloss; *pl.* 362 *gluasa*.

gnlm, deed; 602 ó; 350 *gnimu (acc. pl.)*.

gnúis, face; 185.

goiste, snare, trap; 326, gl. *ety.* 'gai astuda', 'spear of stopping', 'coi &c.' 'way of stopping', viz. '(demon) to whom C.C.'s celebration of mass was a snare that held him fast'; LU adds 'goiste *gabala*', 'snare of seizure' for the demon.

gramataig, grammar; 587.

- Gréc*, Greek (grammar) ; 587 gramataig *g*.
grés, step, course ; impulse, stimulus ; 420 YBL gl. co feraib feachtnachaib donid a gres .i. a cheim.
grian, sun ; 680 gl. YBL 'though great is the eulogy that poets in olden times (tosaig aimsire) used to make to sky and sun, they are not greater than this sublime eulogy ; and since I do not see the light of sky or sun, there is no opportunity for me to make this eulogy [still more lofty]' ; here *nem-grian* is evidently 'sunless, blind', referred to in our gl. quia cæcatus sum iterum ; *acc.* 395 la *gréin* (ríp) ngéscraig.
gule, (Lat.) gluttony ; 370 gl. cath in *chrois*, but also, reading *cule*, 'the battles of the three *Cule*, C. Dreimne &c.'
i n-, *prep.*, in ; with original final *n-*, assimilated 190 *il-lurgu* ; 185 *in n-a* gnuis ; 408 [(?) *bad in*, LU *bad ib*, YBL *badin*] ; 547² i n-a(th)guth i n-athfers ; 553 i n-Albu ; 637 *hi* coluain ; 624 i (s)nechtu (?).
iar n-, *prep.*, after (of time) ; 493.
iarmar, very great ; Ad 4 tacud i.
iath, land ; 204 nim-iath, 'heaven-land', so 493 ; 310 *gl. tír* ; 408 ar *iathaib*.
ic, *prep.*, at, near, in [see *oc*] ; 569 *ic* Toi ; 579 *hic* udbud.
idal, idol ; 499.
idlach, idolatrous ; 537 tre thuaithe n-idlaig (ríp).
iffern, hell ; 553.
im, *prep.*, around, about, concerning ; 229 *im*, [LU *in*, YBL *ní*] ; 393 *im* rith.
imba (?) 342 derb dag imba, gl. 'good the death, or the deceased', as if *im* were the *def. art.* (!) ; if *dag* means 'good', *imba* ought to be a noun, but the text is unintelligible.
(*imbud*), quantity, multitude ; 513 (from LU, *imad* YBL).
immuaim, co-harmony (?) ; 395 *im. n-esc[i]*, gl. LU *co-huaim* ; YBL has 'known to him was the *im-uaim* of the moon, i.e. the *com-rith* (accompanying race) that it runs with the sun'.
in, *def. art.*, the ; of very rare usage in these fragments ; 527 in mac ; (pron.) 660 *in-so*, 'this' ; *gen.*, 657 *ind rí*, 660 ; Ad 13 ; *gen. pl.*, na Ad 12.
inbuilg (?) 502 do'ellar fó *inbuilg* ; fo *inmuilc* LU ; fo *inni uilc* YBL ; YBL gl. ro's'innarbo fo innib an uilc, 'he expelled them under the bonds (?) of the evil', and ro's'timairced as an olc, 'compelled, forced them out of the (their) evil in which they were', (*do gabail tsloindti*, 'to take meaning'). This reading was before the eyes of gl. LU, 'he saw them under the bonds (?) of the evil'. But the almost illegible *tsloi(n)dti* after *gabail* in YBL 79 a 16 appears in LU 13 a 30, ba gabail *ella* [see note², II. p. 286] do'nd uasul na cloen-chliara, adding, 'so that it was well he milked (no'immuilged) belief upon them' : here the *ellar* is evidently connected with do'ellar ; fo = *maith*, and *inmuilc* is *immuilg*, 'to milk' ; in the last clause of LU gl. no's'bliged do *sallund*, we have an additional element, 'he milked them for singing', i.e. 'to make psalm-singing', for *sallund* cannot mean 'salt', as Crowe has it, but is a derivative of *salm-*. Possibly, therefore, the LU gl. may be intended to mean, 'the perverse clergy were for the noble C.C. a catching of cattle in order to milk them', to get psalm-recital out of them (?).

ind, *gen. of def. art.*

LIBER HYMN.

U

India, India ; 226 al. gl. 'from here to India', all the gl. give it ; but also see following :—

india (?) 226, gl. *innisfes*, 'that will narrate', 'how will a fool tell of him' ; and in 620 *indias* is gl. *innisim*, 'I relate' ; apparently from follg. :

inedim, I narrate ; (YBL *indeidim*) i.e. (inn-fed-im ?) ; 590 gl. *dogni im a aisneis*.

ir-docht, very learned (?), Lat. *doctus* ; 409 gl. *forcthiu*, so YBL, just as LU gl. 294 on *dochtaib*, *fordib*, and as our gl. 285 on *leg-docht* is *for-canad libru* ; YBL gl. here gives *urdraici*, 'more illustrious' *forctellaíd* 285.

is, copula, occurs only twice, 263² *is crott cen cheis*, *is cell cen abbaid*.

la, (*prep.* cum acc.), with, near, apud ; 395 *rith la gréin* ; 456 *ba lig la crídi* ; 490 *la dochetal*, 'came with song' ; with pronom. element, *lib*, apud vos, 'in your judgment', 533 ; *lais*, 'with him' (?) 292.

lais occurs twice, 288, 292, both instances of doubtful structure ; 288 gl. 'it blazed', or 'was with him', or 'it benefited', *ro'lasastair*, *robo laís* and *ro'lesaig* ; so practically LU, and there is nothing to show how it is to be taken, though no doubt *blazed* seems the most natural to the context, see *lassaim*.

lán, full ; 449 *bói less lan*.

lassaim, I flame, blaze ; 288 *lassais tir tuaid*, *laís tuaith occidens*, where LU gives the same gl. *lassais* .i. *ro'lesaig*, and *laís* .i. *lessaiges*, but *laís* 292 is *las* LU, where our gl. is *rolassais*, 'blazed', and LU has *cutrumma roba laís*, as if it read *cotro[m]*.

legaim, I read ; 385 *legais*, 'he read'.

leg-docht, law-learned (?), 'legis doctus', 285.

leig, law (laws) (?) ; 367 *leig libuir*, apparently *legis libros* ; 383 *libru leog*, *leo*, lion ; 624.

leor, enough ; 451.

less, advantage, profit, good ; 236 l. *anma* ; 449 *bói l. lan* ; 451 l. *diged*.

liain, gentle, 'lenis' ; 456.

liath (?) 624 *alliath*, variously gl. as follows :—

T, LB (a) *al-lith*, 'beauty-vigour' ;

T, YBL (b) *al-lith*, 'beauty of the side' (*ind leith*) .i. C.C. ;

T, LB (c) *all-iath*, 'land of the rock' (*ind alla*) ;

LB (d) *all-hiath* (?).

It is obvious that the text was quite unintelligible to the glossators.

lib, see *la*.

libur, book ; 285 *oc libur leg-docht*, "at book law-learned" ; pl. 367 *libuir* ; 375 *libru*, 383.

lig, physician ; 456.

ligi, grave ; 533, 'you deemed his grave good because its dew or its soil was healing against every disease', LB ; 'against every pain that proceeds from a hurtful wind, it will heal', YBL.

locharn, lamp, 'lucerna' ; 657 l. *ind ríg*.

lorg, track ; 190 *ní'm'reilge il-lurgu i n-eigthiar*, gl. *ic egem il-lurg demna* ; LU, *il-lurg na ndemna oc a ndentar egem* ; YBL *co na ra'leca se mesi isin lurg ata Neigthiar co hadbal*, adding, 'for Neigthiar is the name of a demon that is in hell, and it is he that tortures the souls of

the wicked in hell', with a verse quoted in support of this gl. beginning, *Neighthiar* a ainm demuind duib, but the verse was probably made by a writer from this phrase.

m', infix pron. 'me'; 190 *nim'reilce*; 675 *do'm'chic*.

mac, son; 527². 545 *ríg-mac*, 'prince'; 594 *macc F.* (e. C.C.); 607.

magistir, master; 579.

mag, plain; *pl.*, maige, 214, 314.

mairg, woe; 214.

maith, good; 612 (goodness).

már, great; 476 *miad m.*; Ad 4 *tacud iar-már*.

meit, greatness, abundance; 190 *m.* (a *muichi gl.*); 611 *m.* a *maith*.

menna, abode, dwelling; 671 *menna duba, gl.*, na *mennata duba*; also *menna* = *menda* from *mendum*, 'falsehood'. where LB has *mentita* (but LB also reads *menma*, 'mind', into the clause; YBL has *meanda* i. *inada*, 'places').

-meoin, he thought, reflected [*do'muiniur*]; *do'ru meoin retu* 537, *gl.*, *doru-menair* a *bidbanas*; LU *ro'finnad*, 'he knew'; YBL *ro'muined*, 'he showed, taught'.

miad, respect, honour; 476 *gl.*, *airmitiu*.

mind, diadem; 459 *ar m.*, our diadem, *gl.* YBL and LU *uasal*, 'noble', and LU also reads *iar mind*, 'after the diauem of angels, i.e. Christ'; or, 'after the *best* of conversation, i.e. the angels, was that of C.C'.

mo, poss. *adj.*, my; 190 *m'anacul*; 204; Ad 420.

mói (?) Ad 20.

mor, great; 194. 214².

mós, 314 *gl.* takes to be *Lat.* 'mos' and explains *bes*, 'custom', LH, LU, YBL.

mos-, soon, early (?); Ad 1 *ni mos tias gl.*, *ni rop moch thias*.

Moyse, Moses; 312.

mui (?) Ad 4.

muich, smoke; 190 *ar muich*, *gl.* *meit a muichi (gen.)*, 'on account of the smoke, through its abundance'.

muinter, household; 579 *magistir munaire*, but YBL *gl.* 'he was magister of many households', *do munteraib imda*.

munemmar, 'we think, imagine'; 312 *tir do Moyse munemmar, gl.* 'a land in which it is our opinion that Moses dwells', is *toimtiu leind*, but LU i *toimnem-ni*; YBL reads *maissi* for *Moyse*, where *maisse* might mean *beauty* or *food* (*gl.* 'excellent food and clothing'). Possibly *do'munemmar* is intended with a tmesis, but the verb occurs alone, without the prefix *do*, 476, with *gl. dom'munemmar*; YBL has an al. *gl.*, 'as manna was given to the children of Israel when they were in servitude (*gelsine*) and hardship (*docomul*), so there was given [C.C.] to the men of Ireland and Scotland when they were in want of a teacher', a *tacha forcedail*.

mur, wall, rampart; 194.

n-, as *inf. pron.* 'us'; 243, 246 *do'n'ba n* [or 185 possibly *ar'don'bath*, see *don* infix] 550.

-n 1. original final of *prep.*,—

co n- 675; iar n- 493; i n- 185. 547. 548 (?) *ria n-550²*; tre n- 484.

2. (prep. cum) rel. ; di-a [assimil. mbo] 326. 608 ; i n-, 190. 310. 342.
 3. after *dr*, 'our' ; 243.
 4. after nouns, to denote *case* or *gender*, 195 diutercc nder ; 279 fot mboi ; 344 Axal n-angel ; 392 uaim n-esci ; 395 la gréin ngéscraig ; 401 cech ndis ; 459 ar mind n-Axal n-angel ; 537 tre thuaith n-idlaig ; 576 gart nglan ; 587 angel n-aicellestair ; 604 gein n-án.
- na*, rel. cum. neg., *quod* (&c. non) ; 507 ní, *na* bo recht rig.
- na*, = *ṛān*, Ad 12.
- nach*, conj. cum negat., introducing substantivised clauses, 545 co nach rega.
- nad*, rel. cum neg., with agglutinated aff. pron. or representative of copula, 310 iath in' *nad* adaig, 'in which it is not night' (that one sees) ; 316 *nad* eitset, 'which they did not tell of' ; [504 see *fuachtnaig* ;] 509 *nad* eitse (!) ; 504 ní fuacht *nad* heris (!) ; 509 *nad* eitse bas, where LU has *nand etsa*, gl. ar *nad etad*, and also, like our gl., na *bad* istad, YBL ní *ba* istad do beth i mbas pene ; 527 *nad* in mac mac hUi Ch., where *nad* seems = 'is not' (?), but YBL has *nad e* mac, gl. 'not upon any other son do I bear this testimony, but upon the son who is the son of Ua Chind, viz. C.C.' ; 566 ní nia *nad* nua, 'not a hero who is not new' &c., where LB also reads *nad*, but has a gl. with a totally different version for *nua*, q.v. ; 608 *nad* fuich, 'who did not fight' ; Ad 18² *nual*, *nad* ranic, *nad* rochma. But cf. also 314 *nad*genet ciuil, where the *ad* belongs to the /gen, *adgen* ; and again 414 *nadi* goi geoin, where the form is probably *nad-geoin*, ní *adgen*, see *geoin*.
- násadach*, renowned ; *gen.*, Ad 8 ainm Hui nasadaig Neil, gl. *erdarcaig*.
- nath*, poem, of a particular kind ; (pl. ?) 680 *natha* nime, or *gen. sg.* as gl. *erdarcus natha* gréni ; but LB seems to take *oll natha* = *molad*, 'eulogy'.
- nech*, any one ; whoever ; 401.
- nectu*, see under *snecht*.
- Neill*, see *Niall*.
- neit*, wound, battle ; 187 culu tria n., LU gl. 'i. *guin*.
- nél*, cloud ; *gen. pl.*, 205 iath *nél*.
- nem*, sky, heaven ; 556 where there is nothing to show the construction ; *gen.*, *nime*, 190 Dia n. ; 401 renna n. ; 680 oll-natha n. ; *dat.*, 204 de *nim*.
- nem-grian*, sunless, blind ; 680.
- neoit*, fight ; 521 gl. *gainne*, 'niggardliness', or 'hardship' ; see *neit*.
- Nera*, n.pr., N. the son of Morand ; 229, (LU, or 'son of Findcoll of the Side').
- nert*, strength ; 604.
- ní*, neg., prefixes *h*, &c. to initial vowel following ; 214. 561. 647. 211. 214. hu. 236. 249 ní'n'ta (non est nobis'). 256. 435². 499. ní idal ; 504². 506. 561 (h). 566. 598. 647 (h). Ad 1.8. 680. ní dam uain.
- ní*, thing ; 499 oll *ní* ; *ibid.*, ní ellastar ; adding 506 ní na bo &c.
- Niall*, n. pr. *gen. Neill*, 211 (O'Neill) ; 604 nis (?) Neil ; Ad 8.
- nia*, champion ; 555 gl. *trén-fer*, as also in 566.
- nim*, *nime*, see *nem*.
- nis*, 604, in a passage of impossible analysis.
- no'*, prefix of incompleted time (imperfect &c.), 481 no'dn'geilsigfe 471 no chesad.

nocht, naked ; 467 *dín do nochtaib*.

noeb, saint, holy ; 514 *fo recht n*.

nouit (!) *Lat.* 'he knows', 594.

nu [*nua*], new ; 471 *ba nu no'chesad* ; (gl. *corrici nuu*) ; 412 *atfet con-nú*, 'till lately' (now ?), but gl. also *nu* = *nouum* (*Testamentum*).

nu-dal, new meeting (?) ; 624 gl. *i ndail nui* (bis).

nua, new ; 566 *ni nia nad n. fri cotach C*.

nual(*l*), cry, shout ; Ad 18 ; 204 *dí nuaill*, 'two cries, gl. of body and of soul', or 'cry of O. Test. and of N. Test.', but LU adds, 'my *to-him* cries' (!) so also YBL, adding 'the cries of the household of heaven and of earth on my behalf'.

o, *prep. cum dat.*, from ; 294 *o chleraib* ; 474 *o Ch. C.* ; 602 *o gnfm*, 'in deed'.

hoa, grandson ; 574. 675, see *ua*.

obid (?) 453 apparently intended to be gl. by *humal*, 'humble', but LU gives it = *avidus*, 'eager' ; YBL gl. *obeith* by *humal*.

oc [*i.q. ic*], at, with, in ; 285 *oc libur leg-docht* ; 445 *cloth-onn oc buaid* ; 572 *oc Deo desestar*.

occidens, *Lat.*, 288 gl. refers to the 'land of the setting sun, as was Inisboffin on the ocean'.

ochtaib (?) 294 perhaps only *dochtaib*, q.v.

oen, one, single ; 463.

oen-maige, 'single plains', 214.

oen-taigi, 'of one house', 647.

oen-teta, 'of one string', 647.

offrinn, offering, mass ; 495 *fo ógi offrinn (gen.)*.

ógi, virginity ; completeness ; 495 *o. offrinn*, but the gl. is vague, perhaps = *complintius*, LU.

oiged, guest ; 451.

ol, drink (?) ; 435 *serc-ol*, q.v.

oll, great ; 499 *oll-ni*, gl. *oll ani* ; 555 *oll-doine* ; 682* *oll ro'diall oll natha*.

omun, fear ; 553 *ar omun (iffern)* ; 249 *frisbered homnu huain*.

ong, 1. visitation, i.e. chastisement ; or 2. groan ; 646 *o. oen-taigi*, *o. oen-teta* ; the gl. quoting *ongaib* = *coscaib*, 'chastisements', and LU adding *ong* = *uch*, 'sigh, groan', also equated with *ongan*, which is not further defined or explained.

onn, stone ; *cloth-onn*, 445 gl. *quia fit 'ond' cloch*.

oriens, *Lat.*, East ; 292 gl. *isin airthiur*.

othach (?) 471 *cech trom di othaig*, gl. *athach* and so YBL, but LU has *fothuch*, to 'attack' ; the meaning is uncertain.

(do)*radbad*, 657, see *dibaim*.

raith (?) 356 *raith rith rethes*, gl. *tarraid do*, 'there befel him', but LU adds, *ro'raithestar*, 'he perceived' ; and YBL has *ro'bo raith* in *rith*, 'the race he ran was a *gratia*', 'to wit, that he did good in return for hatred' ; the last seems the most apposite, and the most intelligible in construction. It occurs again, 395. *raith rith*, where LU is silent. LU gl. *ro'bo reid do*, 'it was easy for him to know', and YBL again gl. *ro'bo rath do'som aithne reatha na gréne* &c. The reference is plainly to C.C.'s knowledge of the astronomy (sun, moon, tides, stars) which was necessary for the ecclesiastic of the period. This astro-

nomical lore, with the explanation of commentators on the Scripture, the Psalms, the books of the Law, probably some Canon Law, the anagogical and mystic meanings of the word, constituted the elements of learning in which C.C. excelled, and which are therefore here referred to. Hence the intrusion of *gulae*, 'gluttony', in 370 is intolerable; and we may I think conclude that the verse in which this is quoted, really referred to his *political* knowledge, as hinted by the gl. which explains *cule*, as referring to *battles*. At 380 where the gl. reads: *raid* .i. ro'raidestar, 'he spoke of', LU has again ro'raidestar, which it explains by *doucad*, 'he understood'.

ranic, he reached, attained, came to; 302. 310. 312. 314. Ad 18.

rann, verse; 383 rannais *rainn*, 'he divided each verse' (acc. to history and to mystic meaning).

rannaim, I divide; 383 rannais, 'he divided'.

re, conj., before; 185 *re tias*, gl. *ria'sin*, 'ante-quam'.

ré, time, (see under *ris* also); 219 gl. isind *ré*; 300 in *ré*, gl., in tan.

recht, law, right; 333. 507. 514. Ad 20 (?).

rega, he will go; 545 gl. *raga*.

réid, easy; 671 gl. so'raid.

'reilge, subj. perf. = opt., 'may he not leave' me, ro'leice, *reilge*, 190.

Rein, Rhine .i. the sea, gl. 399, where LU gl. *renis* .i. maris, but suggests the reading *rian*, as a native word meaning 'sea', quoting some stanzas in proof.

renim, I sell; *red*. perf. 430 *rir*, 'he sold', gl. ro'renastar, LU ro'rec, YBL ro'recstar.

renna, see *rinn*.

rethim, I run; 356 raith rith *rethes*, gl., ro'reithestar, 'he ran'.

ref[u], criminality; 537 gl. bibdanas, and explained as = *reatus*, in LU.

ri, king, 318; *gen.*, *rig*, 507; 545 *rig mac* .i. mac ind *rig*; 657 ind *rig*.

ria n-, (*prep.* i.q. *ré*), before; 550^a *ria n-aes*, *ria n-amnert*.

riag, torture; *pl.*, 668 sech *riaga*, gl. 'demons of the air', and 'the daughter of Orcus' (the three Furies), YBL gl. na riagaird, 'of the torturers'.

riched, kingdom (of heaven); Ad 13.

rig, see *ri*.

rigim, I make king; 428 *rigthier*, 'he is crowned'.

rimim, I count; 401 *rimfed* *renna nime*, 'he will number the stars of heaven'.

rinn, star; 401 *renna nime* (pl.).

rir, see *renim*.

ris, story; 219 gl. *scel*, quoting from the Dialogue of the Two Sages and from the Bretha Nemed.

rith, race, course; 356. 393. 395. 399.

ro-, *perfective prefix*; 429 ro'fer, 637; spelt 'ru' in 537 do'ru'meoin; 336^a ro'fess, 'it was known'; by tmesis (seemingly) 405 r' o Cholum C. 'cualamar; 644 ro'salui (?); 657 ro'athlas; 660 ro'dom'rig; 668 ro'dom'sibia (?); 671 ro'p; 657 do'ra'dbad for do'ro'dibad (?).

ro- *adverbial prefix*, great, many, numerous; 302 ro-hairbriu; 385 ro-chuaid; 680 ro'diall.

robust, from Lat., 333 recht r.

rocaib, 300 in re ass'id'rocaib, gl. in tan conhuarcaib, 'when he arose', *fo'ro'gab* = *fuarcaib*, but our verb seems *ro'fo'od'gab* = *ro'cab*, with infix pron. *id* and *as* = *ex* (Lat.), so that we should have *ass-ro'fo'od'gab*, but YBL gl. aingel, ria re ro'bai i n-a comaidechta *cen co ro'tocaib* he.

rocma, he will come ; Ad 18 gl. ricfa (YBL roichma).

ro-diall, great declension (?) ; 680 'great is the *ro-diall* I have put on the above words', 'its shape and form and finish', as LB expands it ; YBL is illegible here, but has the gl. *oll rodi-colus* .i. *ro-dathaiges* he an molad.

rogu, choice ; 637.

rogus, 185 Dia, *do'rrogus*, gl. *atagur*, 'I fear', and *guidim*, 'I beseech', T and LU, but YBL suggests its origin from the word *roga*, 'choice', or that it should be *dorod deus* .i. *dalogus* Dia i.e. 'though everybody, should be worshipping idols or images, I worship the true God'.

But it is not easy to say what the original writer intended by the words, 'whom I have chosen', 'whom I beseech' ; in either case, the final syllable is inexplicable.

rop, copula opt.-subj. ; 671 *rop reid*, 'be it smooth'.

rosalui (?) 644 r. sochla suithi, the gll. all explain, 'he solved', *ro'fuaslaic*, *huatuaslaic*, *foslaicestar* ; prob. that was the traditional meaning, but the word is an impossibility : *rosalui*, *rosolui*, *rosola* is not Irish, and never was, nor could have been ; perhaps it was only an early Latin gl. on the original, for it points of course to *resoluere* in some form.

-ruair, see *fo'd'ruair*, 514, from *foirim*, 'I effect, cause'.

ruam, gl. *sepulchre* [or *Rome*, no doubt the former is correct] ; 336, cf. F.Mast. sub. ann. 733, 1474 romh adhnaicthe, just as in our gl. 337 ; cf. Gen. xxiii. 6 ; Jud. xvi. 31.

ruithnighthi, radiant, resplendent ; Ad 13 gl. ind ríg *taitnemaig*.

run, rune, mystery, secret ; 385 legais *runu* (*ràs*) ro-chuaid, 'he explained the mystic sense of texts'.

runech, (possessing runes, mysterious), mystic ; Ad 13 ind ríg runig, gl. hico 'taat *runa*, 'with whom are runes, mysteries'.

sab, chief ; 282 *sab suithe*.

sacart, priest, 'sacerd-' ; 318.

saegul, age, life, saeculum ; only in *saegul-sneid*, 278 'short-lived'.

saeth, labour, pain ; 535 gl. *galur*, 'disease' ; 318 *saethu* (acc. pl.).

saith, satiety ; 435 gl. making it object to *sechnais*, 'he eschewed satiety' ; vide also cpd. *seim-sáth*, 280.

salm, psalm ; 365 *salmu* (acc. pl.).

samith (?) 637 ro'fer subai samith, gl. sam-síth, 'summer-peace', 'the season in which he died' ; or, 'he procured peace for his congregations', *síth* di-a *samud*. But YBL has, in ferann *saim-suthach*, 'the land sweet-fruitful'.

sceo, said to mean 'and' ; 229. 380. 392. 579. There is no doubt that it *is* so found in these texts, but it is hard to believe that it was ever a living word, in spite of the statement of the gl. on 230, '*sceo* and *ceo* and *neo* are three Gaelic copulatives'.

scel, story ; only in 211 ni *di-sceoil*, which is gl. as if adj. *di-sceoil*, 'unstoried,' but also *dis* in *scel*, '(not) vain (is) the story.'

scol, school ; 392 eter scolaib screptra.

screptuir, scripture ; 392 scolaib screptra (*gen.*)

sech, *prep.*, past, beyond ; 668 sech riagu ; in 590 sóer sech thuaith, the gl. felt a difficulty in taking it as the *prep.*, and so explains *no'seichtis secht* tuatha, 'whom seven districts used to follow,' where *two* speculations are placed side by side ; LB adds two others, *no'sechtea sechtar-thuaith*. But YBL reads *saig* for *sech* and gl. *ro'soithed* fo tuaid, &c. If *sech* does *not* mean the *prep.* 'beyond, past', the line is open to endless conjecture ; and if it *does* mean the *prep.*, the line cannot be translated.

sechrais, he eschewed ; no doubt *sechnais*, as given in the gl. 435 (four times).

seim-sáth, easily satisfied, satisfied with little, 280 gl. *suail* a saith.

seis (?) 336 ro'fess seis, LU gives *ety. gl. so'fis*, 'good knowledge' ; YBL is a little more elaborate, "his good knowledge, his particular knowledge i.e. of his wisdom, of his prophetic gift, of his devoutness and of his charity". But even if it did mean all these things, it does not harmonize with the previous clause,—'sepulchre was known, knowledge was known' (!).

sercol, luxurious feeding ; 435, but LU gl. divides differently, *nirbo sercad leis co oll-saith*, 'he was not fond of it up to full satiety' ; YBL gl. *ni nama nach ibead sin, acht ni'rb inmain leis*, 'he not only did not drink beer, but he did not even like it', so that evidently YBL took the word as *serc-ol*, 'love-drink', whereas LU took *oll*='great'.

seu, Lat. *seu*, 563 not in other texts.

sexus, perhaps 'he reached them' (?), 375 libru Solman s. gl. *ro'seich* and *ro'siacht*, 'he followed' or 'he attained', but the al. gl. shows how little was known really about *sexus* i. *segsus* (which is probably the reading also of LU 11 β 30) ; YBL seems to take it with *sina* following, and gl. *ro'legad na sina iar n-a coir*, but its gl. on the preceding, viz. *ro'leg-som libru Solman*, is 'he read'.

siacht, he attained, reached ; 486 gl. *ro'sechestar* and *ro'siacht*.

sibsia (?) 668 ro'dom' s. sech riaga, gl. 'may he carry me past' (tortures) &c., *ro'm'fuca* ; so LB, which also reads *ro'tomsib-sa* and gl. *ro'sia sinde chucu*, seemingly = 'may he bring us to him' ; while YBL in a very blurred text reads *rotumsibsica*, and gl. *co ro'saera me sech sibsanaig* (?) na riagaird, 'that he may save me past the (——?) of the torturers'.

sin, that ; 590.

sina (pl. of *sin*), season, weather ; 380 where the gl. seems to render 'good weather', *sonenna* opp. *rima*, gl. *doinenna*, 'bad weather' ; so, evidently LU ; 535 *srethraib sina*, in 'the courses of the season'.

Sion, Zion ; 233, 660 (Sione). Ad 8.

str, long, continual, lasting ; 542. 598 *gl.*, suthain.

slán, complete, perfect ; 432 *sui* s.

slicht, track, footstep ; 486 'he followed the track of the evangelists'.

sluinnim, I explain ; *sec. fut.*, 252 *do'sluindfe foccul fír*, 'he would explain' ; *s-pret.* 3 *sg.* (with redundant *obj. suff.*), 367 *sluinnsi-us leig libru* : all three texts agree substantially.

snadud, act of saving ; Ad 8.

snaidim, I save, protect, deliver ; 660 *for'don'snaidfe Sione*, probably *for-snad-*, *pro-tect*.

snechta, snow ; 624 in [š]*nectu* nu-dal.

-sneid, small, brief (of age, life) ; 278 *saegul-sneid*.

so, this ; 660 *in so*.

sochla, famous ; 644.

soér, free, noble ; 590.

soich, he followed (?) ; 542 *gl., ro'seichstar*, just as *sexus* and *siacht* are glossed.

Solman (*gen. of Solam*) ; Solomon, 375.

sreth, series, course ; *dat. pl.* 535 *srethaib sina*.

sruth, wise man, sage, 'reverend senior' ; 579 *cain s*.

suail, small, mean, trifling ; 563 *Ad 8*.

subai, joy ; 637.

sui, scholar, doctor, sage ; 236. 432. 486.

suidioth, a corrupt text, 233 *gl.* 'he sat' and also 'the sitting which will be' ; LU *sudioth* with the same double *gl.*, but YBL (75 a 36) has *de deis Sion suidiath*, with *gl.* showing that it read *suid iath*, viz. *suigfid se* for *ferann Sion al-lo bratha* for *des De*, 'he will sit on the land of Sion at the day of Doom on the right hand of God' ; and this analysis is in our *gl. suidigud bias i n-iath*. But there is not the remotest chance of construing the clause *de de Sion suidioth* in any text !

súil, eye ; 430 *accobar a súla*, 'desire of his eye'.

suithe, wisdom, sagedom, learning, lore ; 282. 339. 644 (*suithi*).

tacud, prosperity, riches ; *Ad 4* (al. *tocad*).

taigi, *gen. of tech*, house ; 697 *ong oen-taigi*.

talluid, he went ; 490 *co talluid*, LU *coitlud*, YBL *colluid*, all probably the same for *co dolluid*, 'till he went', the *gll.* 'it is thus he went'.

tar, in return for ; 358 (love for hate).

taslai (?) 484 *tre n-a chian co-taslai*, *gl.* 'at reaching that service', referring to previous line ; LU has *co-taslia*, *gl. ic taisled*, perhaps = *tuistiud*, 'falling' ; but YBL reads *con-taislea*, and *gl.* 'after the long periods during which he was preaching [or showing] the faith and belief', 'ac *taiscelad* [or with *b* written above, probably *taiselbad* intended] irsiocus creidmi, where evidently the *taislea* of text is *gl. taiselbad* or *taiscelad*, neither of which is possible.

tathriath, return (?), reprehension (?) ; 252 *gl. ni hasthrethend*, 'he runs not back', and *di-ar taithreos*, 'for our imitation (?)'. YBL [75 β 10] has a different text, ar a *ntath(r)ethith fri sloindead focol fir, gl., tallad* form, oculus *nocho tachurfither* duin anti no'sloind duinn firindi cach focail, where perhaps *tathchurethid*, 'returner', is intended (?).

teinntide, fiery ; 194 *múr t*.

tercc, (?) scanty, few ; 194, but the *gl.* is *hi teilciter dera*, 'in which tears are shed', and *terc* is read *dercc* = 'eye' : nothing is really known of the meaning of the line.

tet, string ; 647 *ong oen-teta*, ('of one string').

tia, 190, but LU and YBL have *di-a meit*, 'for its vastness' ; *thia* can have no meaning, but either *di-a* is to be read, or we should read *muichthi*, —incorrectly, in any case.

tias, subj. 1 sg., 185 *re tias*, 'before I go' (*antequam ivero*) ; *Ad 1² hi tias ni mos-tias, gl.* 'when I go, that I go not too soon'.

tinu (?) 516 gl. *saill*; Cr. tr. 'decay' (in LU) which does not seem to suit the gl. ; YBL com'ba *tana*, 'so that it was *thin*' ; see under *frisberim*.
tír, land ; 288. 312.

tochias (?) 598 gl., ni *ma-taidchaid*, 'non bene venit', and ni *thanic*, 'he came not' ; LB has *toiches*, gl., *tudchaid* and *dochuaid*, as also *tanic* ; these evidently connect it with *tudchad*, 'went', but YBL while reading *toiches* gl. nirbo *cheastar* do'n bith a eg-som, where *ceasta* can hardly be anything else than *suffered*, as if from *dochesaim* (!)

toi, (?) 256, gl. *tost*, 'silence', and also Tai, name of a river in Scotland, the Tay ; 569, which YBL gl. as the river. The story in YBL is given as follows :—

Tri noi ndruad ro'badar ic Ædan mac Gabran, is amlaid ro'badar side : cach æn ro'beannachdais, ba beannachda, ocus cach oen no'mallachtais ba mallachda, hic est sensus, ro'cloitar [*da* above *ro* and seemingly *s*. before *tar*, but even the final symbol for *ar* is not clear, and it might be *ta* ; the acc. *beolo* is quite clear, so that the text is somewhat uncertain] beolo na mborb ro'badar do rer (t)tola in rig ica'n abaind dianad ainm Toi,—cid mallachad rob ail leo, conad beannachad doronsad [79 β 29–35]. "Thrice nine wizards there were with Aedan mac Gabran, and thus were they : whomsoever they blest he was blessed, and whomsoever they curst he was accursed, hic est sensus : subdued were (?) the lips of the fools who were in subjection to the King's will at the river called Toi, so that, though cursing was what they wished, it was blessing they made." Hence in our gl. ut fuit Balaam.

toib, side ; 516.

tol, will, desire ; *pl.*, 519 *tule* a chuirp cuillsi-us.

tol-rig, submissive to the king's will ; 569 batar ic Toi (if the word be a poetical cpd. 'king-willed', but see note under Toi.

tond, wave ; 495 ; dat., 654 fo thuind (?).

trath, time ; 269 as *temp. conj.*, 'at the time when'.

tren-, *prep.*, through (of time), after, 484 *tre* n-a chian ; of place, 537 *tre* thuaith ; written *tria* 187 tria neit.

trom, heavy ; 471. 654.

tuaid, north (country) ; 288 (?), or 'country', see following ;—409.

tuath, country, district, people of a district ; 474. 654 ; dat. acc., *tuaith*, 288 (?) 537. 590. 594 ; acc. *pl.*, *tuatha*, 256.

tuind, see *tond*.

hua, grandson, descendant ; 604 ; *gen. hui*, 527. Ad 8 ; dat. *pl.*, *uib* 211.

huain, from us ; 249, cpd. prep. from *ó*.

huais, lofty, noble ; 401.

huaisli, nobility ; 675.

huasa (?) over ; 433.

huasal, noble ; 453.

huath, terror ; 323.

huchtaim, I groan, 214 ni *huchtat*, 'they groan not'.

udbud (?) 579 gl. nomen doloris, apparently defined as *saith* or *ingiu sechi*, which Cr. renders 'tightness of skin' ; I know *udbach* only as the name of some cattle-disease [also *adbuch* and *urbach*]. The gl. calls it a disease, *galar*, and speaks of the 'great enclosure of his skin' on

account of the vastness of his talents. Then it suggests *udbud*, 'in solving questions', where *udb* is taken to be *adbb*, and gl. 'question of the canon-law'. Next it brings up *dibdud goa*, 'repression of falsehood', and lastly, it says that it is a name for a reading-'bothy', or the proper name of a place in Tyrconnell. There is besides seemingly a play on the previous *adbud* 574. To these LU adds—quite unnecessarily, one would think,—*udbud* i.e. *foi-badud*, 'submerging the body of Christ in the Mass'.

YBL further communicates, ag *idpairt cuirp* Christ ocus a fola, and then quotes verses to prove that *gudb* is the name of a 'reading-bothy'. Its analyses also include *sod fadb*, 'solving questions of scripture'; or else, "*udb* is the name of a royal palace full of precious stones, both day and night being co'lighted, so from that was derived the name of the mystic palace of God" apparently meaning C.C. The name of the disease seems mentioned on 80 a 2, barely legible, *in guiseigid buaru* (?)

huile, all, every, 260 *huile bith* ; 555 *ule*, gl. '(than) every (song)'.

uined (?) 507 *ni uined ní na bo recht ríg*, gl., *ni hairdercraiged*, also given in LU, but YBL has the other gl. of LU, *ni dénad ní do aini*, for their text *aened*, but unfortunately, *aini* is also vague, and may mean 'fasting', or 'pleasure, splendour, happiness' and ideas of the kind. Cr.'s tr. 'he used to take amusement on Sundays, might probably have a negative inserted; but the meaning is quite undetermined, "he did not (—?) anything that was not a king's right", where the last clause is gl. *do reir toili Dé*, 'acc. to God's law'.

-us, usually regarded as a *suff.* pronominal form, a pleonastic 'them'; 365 *glinnsi-us*, 'he corrected them'; 367 *stuinnsi-us*, 'he expounded them'; 375 *sexs-us*, 'he followed them' (?); 519 *cuillsi-us*, 'he subjected them'; 569 *cluidsi-us*, 'he subdued them'.

ut, probably only Latin *ut*, 'as', 379 but the text in any case cannot be construed.

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